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Ann Webb
March 20th 1856

THE

CANDID FRIEND.

BRITISH MUSEUM

THE

CANDID FRIEND;

ADDRESSED TO

A YOUNG GENTLEMAN.

" Truſt not yourſelf; but, your defects to know,
" Make uſe of ev'ry friend and ev'ry foe."

POPE.

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CANDID FRIEND.

PART THE FIRST.

AS I am drawing towards the end of that journey which you are juſt beginning (I mean the journey of life), I hope you will not take it amiſs if, before I take my final leave of the world, I warn you againſt what might render you diſagreeable in ſociety. I will endeavour, at the ſame time, to point out what will make you both pleaſing and uſeful to others, and

conſequently happy in yourſelf. The good principles which, from your earlieſt infancy, have been imbibed into your mind, cannot fail, if you adhere to them, of ſecuring you the eſteem of all who may have any intercourſe or connection with you. But we may be eſteemed without being beloved; for, unleſs we make ourſelves pleaſing by our manners, the heart remains cold and unintereſted towards us. There are perſons who poſſeſs numberleſs good qualities, yet, for want of paying a little attention to their behaviour, are utterly diſagreeable; and the more ſo, as it makes us diſſatisfied with ourſelves, for not feeling towards them that affection and regard which are claimed by their virtues, but repulſed by their manners.

Juſtice, Prudence, Fortitude, and many other virtues, may be compared to gold coin, which is the baſis of wealth; and good manners, to coins of inferior metals, without which buſineſs could not be conveniently

veniently tranſacted. I mean common good manners: for true politeneſs is the eſſence of the moſt amiable virtues; Charity, Humility, Benevolence, Piety, &c. all contribute to it; and unleſs it ſpring from thoſe principles, it is nothing but a contemptible affectation.

You will find, in your intercourſe with the world, that, if your deportment be diſagreeable, few will be at the trouble of finding out your good qualities; whereas good manners prepoſſeſs at firſt ſight, and people, when pleaſed with your outward behaviour, will be ready to give you credit for every other perfection.

We ſhould all be free from many defects, if our pride and conceit did not prevent thoſe who call themſelves our friends, from telling us of our faults. But that they dare not do, for fear of incurring our diſpleaſure: they therefore patiently endure the torture (for a torture it muſt be to them) of ſeeing us appear fooliſh and ridiculous

ridiculous — and that, frequently, from mere trifles, which the leaſt attention would make us avoid.

Lord Cheſterfield, whoſe letters you have read, has been ſo minute in regard to manners, that there appears ſcarcely any thing left to be ſaid on that topic, without being ſuſpected both of plagiariſm and preſumption: yet we often meet with diſcourſes written on the ſame ſubject, which (though there may be a ſimilarity) are, on the whole, very different from each other; and as good manners are ſo eſſential to our happineſs and that of others, the practice of them cannot be too ſtrongly enforced. There are extracts from his Lordſhip's letters, which are very valuable, and which, as they are reduced to a ſmall ſize, may be carried in the pocket. It is much to be regretted, however, that they are little attended to. What regards propriety of behaviour ſhould be introduced into every ſchool; for the ſooner young people are taught

taught good manners, the more eaſy and natural they become to them. It might, beſides, prove uſeful in preparing their minds to receive every other kind of knowledge, as it would deſtroy, or at leaſt ſoften, all obſtinacy and perverſeneſs, which are frequently great obſtacles to learning.

When we wiſh to raiſe curious flowers, or valuable fruits, we are very careful to have the mould ſifted and refined, that the plants may find no obſtruction in their growth. Why then is not the ſame attention paid to the human mind? and how can it be expected that good principles will thrive in a ſoil of which the quick ſeeds of baneful and overpowering vices have already taken poſſeſſion?

Bad habits once formed it is extremely difficult to eradicate; for (if not early conquered) they will grow with our growth, and become ſo deeply rooted as to make, at laſt, a part of ourſelves, not to be ſepa-

rated

rated but by the diſſolution of the whole*. This, no doubt, is the reaſon, that, notwithſtanding Lord Cheſterfield's precepts, ill manners are ſtill ſo prevalent in the world. Whoever reads his maxims on politeneſs muſt be convinced of their propriety; but the remedy, it ſeems, has arrived too late for the generality of people, who applaud the abilities of the phyſician, but refuſe to follow his preſcriptions. I have known a gentleman continually citing Lord Cheſterfield, who yet was guilty of moſt of the indelicacies which his Lordſhip reproves. It is indeed ſtrange that grown perſons will act like ſtubborn children, who delight in doing whatever they are forbidden.—Nay, ſome ſeem to ſtudy to render themſelves diſagreeable, nay nauſeous. They will clear their nails

* "Ill habits gather by unſeen degrees:
As brooks make rivers, rivers ſwell to ſeas."
DRYDEN.

with

with their tooth-pick, by way of amuſement; ſcratch their head, and even pick their ears, before company. After having uſed a handkerchief, they carefully inſpect it. If they wipe off the perſpiration from their face, they ſmell to it. In ſhort, they ſeem to ſet ſo great a value upon every ſecretion, that we are induced to wiſh they might be conſtant inhabitants of *certain places*, where they would no doubt be highly gratified.

It is not uncommon for ſome people, if they meet with any thing unpleaſant to the ſight, to point it out to thoſe who are with them—as if they took delight in communicating to others their own diſagreeable ſenſations. But what beſpeaks extreme folly, and is indeed unpardonable, is to compare eatables to any thing nauſeous. If we ſent ſome nicety, as a preſent, to our inferiors, ſhould we not be highly offended, and think them ungrateful, were we to hear that they had compared

pared it to any thing diſagreeable? How then can we be ſo thoughtleſs as to degrade the gifts of the Almighty*?

I was once a great admirer of a certain lady; but ſhe found means to convert my admiration into averſion and contempt, by comparing to ſomething extremely diſguſting the ſmell of an eatable generally brought to table. The mere idea indiſpoſed me, and, for a length of time, I could not but aſſociate in my imagination the eatable, the object of compariſon, and the lady: the recollection of her, therefore, being attended with nauſeous ideas, ſhe, of courſe, became alſo an object of diſguſt.

Some have the habit, as ſoon as they ſit down to table, of ſharpening their knives; which is moſt vulgar and diſagreeable:

* If people knew how much they lower themſelves in the eſtimation of others by expreſſing their diſagreeable conceits, it would for ever prevent them from imparting the crudities of an affected delicacy.

the

the grating noiſe affects the temper of thoſe who have a delicate ear. Others ſtand whilſt they are carving; which is alſo very ungenteel, and appears as if they were unequal to the taſk they have undertaken. To carve well requires not ſtrength, but dexterity; and when people ſeem to make a labour of it, they perform to great diſadvantage.

It has been ſaid, that to do the honours of your own table is to make company feel they are not at home. Certainly, the leſs ceremony is uſed, the more agreeable an entertainment will be; and if you ſhew yourſelf more anxious to pleaſe ſome of your gueſts than others, it will be a great offence to thoſe who ſhall think themſelves neglected. It is better not to invite people, than to hurt their feelings by an appearance of contempt. Always endeavour to make your gueſts as happy, in every reſpect, as if they were at their own houſe;

avoid therefore formality, for the leaſt ſemblance of it damps convivial pleaſure.

When you give a dinner, never let a diſh or a rarity go from your table untouched; for that would induce a ſuſpicion that you wiſhed to keep it to figure away at another entertainment. I ſhould be ſorry to have you ſuſpected of ſuch meanneſs. Game, and other peculiar delicacies, are, ſometimes, only *offered to be cut*; and I have known a ſingle pine-apple to ornament ſeveral deſſerts.

Thoſe who have contracted the fooliſh cuſtom of indulging their palate to exceſs, generally expoſe their ſelfiſhneſs when at table; for, if there be a diſh more delicate than the reſt, they will meanly contrive to have the largeſt ſhare. This I have noticed in men who boaſted of having received a liberal education, and who thought themſelves great philoſophers: but, with all their philoſophy, they had not fortitude

titude enough to ſee another helped to a favourite *morceau* without being vexed or diſpleaſed at it. Young people ſhould be careful not to indulge in thoſe habits, which to them may prove very hurtful*.

"Let us eat to live, not live to eat."—I once ſaw a young gentleman expoſe himſelf to the deriſion and contempt of a company on the following occaſion:—The lady who preſided at table carved a fowl, and, as ſhe was breeding, had a longing for the liver; for ſhe dexterouſly put that wing aſide (ladies are apt to be very cunning on thoſe occaſions), and helped the young man to the gizzard wing. He returned it, ſaying, "Madam, I would rather have the liver wing — unleſs you chooſe to keep it for

* "'Tis to thy rules, O Temperance! that we owe
All pleaſures which from health or ſtrength can flow:
Vigour of body, purity of mind,
Unclouded reaſon, ſentiment refin'd."

CHANDLER.

yourſelf." What a ſavage! It would have given me pleaſure to have ſeen him turned out of the room.

Avoid ſilly tricks—ſuch as ſucking your fingers after you have been eating any dainty, licking your lips, rubbing your face with your hands, playing with your watch chain, or pulling up your boots; which laſt is both fooliſh and diſguſting, as it gives a diſagreeable ſmell to the hands. Be careful to avoid all ſuch indelicacies and idle habits; for, though they may appear trifling, and of no importance, the practice of them may prejudice others, and make you diſliked by people, ſometimes without their being able to tell why.

When you are ſhewn ſome drawing, or any curious work, never lay your fingers on it, leſt you ſhould be ſuſpected of having ſoiled it: beſides, it looks childiſh to be touching every thing you ſee.

If, when you pay a viſit, you are introduced into a room where books and papers

papers are lying about, never look into them; for that is unpardonably rude.

When you are offered a pinch of ſnuff, take it, if you like it; but never act like thoſe who ſay they never take ſnuff, yet accept of the box, and breathe upon the contents for a length of time; which is a behaviour both rude and indelicate. And here let me beg of you never to uſe yourſelf to take ſnuff; for the cuſtom is attended with may indelicacies, and is liable to ridiculous accidents.

Be clean in your perſon, and neat in your dreſs; for a neglect in thoſe points leſſens reſpect.

Never handle, nor ſmell to any thing which others are to eat. They muſt diſlike it, and will perhaps ſuſpect that your hands are not clean, and that your breath is not ſweet.

Whenever you pay a viſit, avoid ſitting next to the window, leſt your attention ſhould be called from thoſe you viſit; for

nothing can be more rude than to interrupt a converſation to make the company look at a new-painted carriage, or ſome ſuch trifle: I have ſeen the moſt intereſting converſation entirely put aſide by a ſilly woman calling the attention of people to the tricks of her cat and lap-dog.

When any one appears diffident, encourage him by the greateſt attention: it will be kind, and you will find the reward in your own heart.

You may frequently obſerve, that ſome people will ſeem to know every thing; and though they might ſometimes, by aſking a few queſtions, acquire ſome uſeful knowledge, their pride is ſuch, that they would feel themſelves mortified by acknowledging they received the leaſt information from others. I need not caution you to be very circumſpect with ſuch beings.

Be careful not to have any favourite expreſſions, leſt you ſhould, through inadvertency, uſe them improperly; ſuch as, *I'll*

tell

tell you what, I declare, Poſitively, &c.— I have known a very ſenſible man who frequently made himſelf appear abſurd and ridiculous by uſing the word *actually* in almoſt every ſentence he uttered; it appeared like a ſpell that had been thrown upon him, for it eſcaped him without his being conſcious of it.

There are people ſo refined, that they will never uſe ſtrong expreſſions, for fear, I ſuppoſe, of being thought *ungenteel.* A lady of my acquaintance was once bewailing the loſs ſhe had ſuſtained by the death of her mother, whom ſhe tenderly loved; and ſhe was told, by way of condolence, that ſuch an event was certainly very *unpleaſant.* The ſame lady was, at another time, giving a pathetic account of a ſhip blown up, and ſhe dwelt particularly upon ſome affecting circumſtances which attended the dreadful event. When the ſtory was finiſhed, a gentleman ſaid, rubbing his hands, "I'll aſſure you, Madam, that was

was very *diſagreeable*." The lady told me, that, ever ſince, the man appeared to her ſo extremely inſipid, that the very ſight of him made her ill.——And here I muſt not omit to warn you againſt the vulgar and illiberal cuſtom of comparing men of a weak underſtanding to *old women:* I have known ſome of that ſex, who, notwithſtanding a great age, could give ſalutary advice to the moſt ſenſible men. But, ſuppoſing their intellects were in reality weaker than ours, it would not be leſs barbarous to uſe ſuch an inſulting expreſſion. I have often wondered at hearing men who were in other reſpects polite and well-bred, make the above degrading compariſon, when converſing with elderly ladies; but habit had rendered the expreſſion ſo familiar, that they were not aware of its impropriety:—a ſtriking proof how cautious we ſhould be never to adopt any mode of ſpeaking which may hurt the feelings of others.

Always

Always endeavour to recollect names; and, when you write down the name of a perſon, be careful to ſpell it exactly as he does: for it appears both preſumptuous and impertinent to pretend to know any body's name better than the perſon who bears it.

Never make puns upon what others ſay: it ſhews, at beſt, a wandering mind, and, if it raiſes a laugh, takes the attention of the company from him who was ſpeaking; for which mortification he will perhaps deteſt you in his heart. Why ſhould you thus idly create enemies to yourſelf? But, above all things, be careful how you joke. Some perſons think they ſhew great affability by rallying their inferiors or dependents; but it is a miſtaken notion; and, if rightly conſidered, extremely ungenerous: it is like fighting a man whoſe hands are tied. The wants of human life may compel people to ſubmit to a ſervile ſtate, but the mind will always aſſert its independence, and revolts at whatever is unjuſt.

I have

I have ſeen common ſervants exceſſively galled by jeſts which they dared not retort. Therefore never joke but with your equals; and even then, be cautious in your manner. The following lines by Mr. Gay are very juſt:

"In wit and war the bully race
Contribute to their own diſgrace.
Too late the forward youth ſhall find
That jokes are ſometimes paid in kind;
Or, if they canker in the breaſt,
He makes a foe who makes a jeſt."

I hope you will never diſgrace yourſelf by that low ſpecies of wit, called *humbugging*. It is ſurpriſing that any gentleman will give into it. How can people impoſe upon, and laugh at the credulity of thoſe who do them the honour to truſt to their veracity? and how is it poſſible that men will ridicule others for not ſuſpecting them capable of degrading themſelves by uttering falſehoods?—I have known the beſt friends ſet at variance by that miſchievous kind of wit: for, when people

are

are told that others have either ſpoken diſreſpectfully of them, or have done ſomething to their prejudice, they are provoked to ſay things, and to uſe expreſſions, which, when reported, are not eaſily forgiven; and though the cauſe comes to be explained, the ſting ſtill remains.

Buffoonery and mimicry ſhould never be attempted by thoſe who wiſh to be reſpected and beloved; for reflection will ſoon make them feared or deſpiſed by the very perſons who laugh at, and are entertained by, their tricks. At no time are people more truly contemptible than when they fail in their attempts at mimicry: and, ſuppoſing they ſucceeded to the utmoſt, they might ſtill be outdone by monkeys.

Always avoid talking of yourſelf, for egotiſm will betray into a thouſand abſurdities; and never boaſt of being related to, or acquainted with, people in power, as it would make you appear vain, and perhaps ridiculous. Egotiſm proves the natural

natural weakneſs of the human mind; for, though every one is convinced of its being a folly, yet we are all, more or leſs, guilty of it. This muſt be owing to an exceſſive and unaccountable ſelfiſhneſs that blinds our underſtanding, otherwiſe we could never be ſo conceited as to flatter ourſelves that people would be entertained by our boaſting of advantages or accompliſhments, which frequently exiſt only in our own imagination. If we could but diveſt our minds of all partiality, common ſenſe would warn us that pride, and the ſpirit of contradiction, will always induce others to doubt of, and to depreciate, what we arrogantly, or fooliſhly, mention in favour of ourſelves. There are ſome who, rather than be ſilent on their favourite topic, will talk of their bodily diſtempers, and enumerate, with an affected humility, the faults of their temper and diſpoſition. This is abſurd; for they may be ſure that whatever they relate to their diſadvantage will be credited

credited and magnified. If ever you are afflicted with infirmities incident to the human frame, apply at once to thoſe who are likely to cure them, but do not impart the circumſtance to others; and if you are ſenſible of ſome mental imperfections, endeavour to correct them, but never point out your defects to your acquaintance: they will but too ſoon make the diſcovery.

If you wiſh to tell a ſtory, never preface it by ſaying that you are going to tell an anecdote which you are ſure will make the company laugh. That is the very way to prevent it — unleſs they laugh out of complaiſance: and you may then take it for granted, that both your ſtory and yourſelf will appear very inſipid; for laughter and approbation will not be beſpoke — people muſt be ſurpriſed, as it were, into it. Some, when they cannot ſucceed in making others laugh, will laugh themſelves — as if they were determined not to be diſappointed of laughter; which is very ſilly.

Others, when they repeat a ſtory, will laugh ſo immoderately as not to be able to articulate their words; which induces a wiſh that, for their own credit, and the eaſe of others, they would tell their ſtories when they are alone.

Obſerve the faults of others, not to cenſure them, but to correct your own. By following that rule you will be ſure of never going into company without ſome improvement. Recollect at night what has pleaſed or diſpleaſed you in the manners or converſation of thoſe with whom you have been; by ſo doing you will make the world a book of inſtruction, whoſe precepts will be much more eaſily remembered than if they were printed.

Never ſeem to notice defects which you cannot mend, nor infirmities which you cannot cure; and when you go into the houſe of another, if you ſee nothing to admire, be careful not to blame. The little comforts of life are but few and precarious,

rious, and happineſs materially conſiſts in opinion; therefore, why ſhould we, by idle and ill-natured obſervations, put people out of conceit either with themſelves or what they poſſeſs? I have known a man who was pleaſed with his houſe, which was convenient, and delighted with his garden, which he had himſelf laid out. It happened one day that an old acquaintance called to ſee him; and, as he thought it would give pleaſure to his friend to witneſs how comfortably he was ſituated, he ſhewed him every apartment in his houſe. But the viſitor found fault with every thing; the rooms were ill contrived, and the front of the houſe ſhould have looked another way; the furniture of one room wanted elegance, and another looked naked for want of pictures: in ſhort, nothing was as it ſhould have been. They went into the garden, but it was ſtill worſe. "How could a man of your taſte," exclaimed the *reformer*, "ſuffer

ſuch a fine piece of ground to be thus barbarouſly diſpoſed of! I ſee you have left it entirely to the judgment of your gardener, who muſt indeed be a very ſtupid fellow. I can recommend you one who will make it look quite another thing." The gentleman, to whom this ſpeech was addreſſed, was ſo extremely mortified, that he ſcarcely knew what to ſay; when luckily ſome of his neighbours joined them, which gave a turn to the converſation: but he never, ſince that day, was ſo contented as he was before; for he ſaw defects which he could not mend, and felt wants which, as his fortune was ſmall, he could not gratify.

Vanity and conceit will ſometimes induce people to find fault with, and to criticiſe, what they do not underſtand:—they will pretend to trace out plans for elegant buildings, without the leaſt knowledge of the different orders belonging to architecture, and will point out faults in the moſt perfect landſcapes,

landſcapes, without underſtanding a ſingle rule of perſpective. But there are ſome who think that to appear difficult to be pleaſed will impreſs others with a high opinion of the refinement of their taſte; whereas they only diſcover preſumption and a defective judgment.

Acquire as much knowledge as poſſible, and make yourſelf well acquainted with the different parts of the world, the produce, trade, and government of its empires; but firſt begin with your own country, and always have it in your power to tell what the ſoil of each county produces, and what trade and manufactures are carried on in every part of the kingdom. Endeavour to learn the elements, at leaſt, of every art and ſcience, that when thoſe topics are diſcuſſed by others you may receive both pleaſure and improvement from attending to them. It will procure you, beſides, the eſteem and good will of the ſpeakers; for, as there is

no kind of ſatisfaction to be derived from talking to thoſe who are abſolutely deaf, ſo there is no pleaſure in ſpeaking on ſubjects which are not underſtood by our company. People are always pleaſed and gratified by the attention paid to them; human kind, in thoſe inſtances, is ſeldom ungrateful: therefore, the ſureſt way to pleaſe is to convince others that we are pleaſed with them.

When I meet with men who pretend to know every thing about the concerns of the neighbouring kingdoms, and who are at the ſame time abſolute ſtrangers to the intereſt of their own country, it puts me in mind of thoſe female goſſips, who are ſo buſily employed in watching, and making enquiries into, their neighbours' affairs as to be forgetful of their own.

There are people who ſeem to take pride in knowing every thing but that which is really uſeful; the common concerns of life are too vulgar to attract their notice.

They

They can argue with all the ſubtilty of logic upon the moſt abſtruſe ſubjects; they will tell exactly the ſite of antient Troy, and can give an accurate account of the antiquities of Greece: but if they are aſked any queſtions reſpecting the laws and cuſtoms of their country, they are at a ſtand, and cannot even afford the ſmalleſt information concerning the benevolent foundations and public buildings, which are equally the honour and the ornament of this kingdom*.

I once

* A young gentleman of good natural underſtanding, and heir to an affluent fortune, as he was making the tour of Italy, fell into company, at Naples, with ſome well-travelled and well-informed foreigners. They were converſing on what they had ſeen in England; and ſome little difference in opinion ariſing about the architecture of Windſor Caſtle, they naturally referred themſelves to the young Engliſhman for deciſion. With much confuſion and heſitation he was compelled to confeſs, he had never ſeen the building in queſtion. The company, with true foreign politeneſs, only teſtified their admiration

I once met with a young collegian who was intended for the church, and who was very learned; for, like Hudibras's hero,

" ———He could talk Greek
As naturally as pigs do ſqueak;
And Latin to him was no more difficile
Than to a black-bird 'tis to whiſtle."

But he knew not that Jacob had been compelled to ſerve a bondage of fourteen years to obtain the object of his wiſhes. When that paſſage from ſacred hiſtory was alluded to in company, the learned claſſic betrayed his ignorance, by aſking what it meant? and ſeemed to be ſurpriſed that neither Herodotus nor Suetonius had mentioned that intereſting anecdote.

tion in a ſilent ſmile—but the reflection inſtantly ſtruck and pained the young gentleman. The reſult was, that he returned for England within two days, rationally determined to inſtruct himſelf in the knowledge of his own country, before he pried into thoſe afar off. His reflection and determination did equal credit to his underſtanding.

When

When you are in company, avoid entering upon any argument which may bring on a diſpute; for nothing is more tireſome to thoſe who meet for ſocial intercourſe, than to ſee two individuals, by their wrangling, reduce a whole aſſembly to total ſilence. It ſhews great arrogance and ſelf-conceit, thus to take up the time of thoſe who, very probably, met for the purpoſe of converſing upon uſeful and pleaſing ſubjects. You may, perhaps, by a command of words and a fluency of ſpeech, ſilence your antagoniſt; but it is a thouſand to one if you convince him: and beware of thoſe whom you have thus ſilenced, for their pride will not eaſily forgive it. Diſputes generally create ill-will; for thoſe who have the worſt ſide of an argument are ſeldom ſo candid as to confeſs they are wrong; and the more they feel their inferiority, the more they are diſpleaſed with thoſe who, with an inſulting exultation, triumph over them.

This

This would not be the caſe if people argued merely for the ſake of improvement; but unfortunately there are but few who will be at the trouble of ſpeaking from that laudable motive. It is always better to avoid entering into debates with people who are inclined to obſtinacy, as it is loſing time, and intruding upon the patience of others.

Never find fault with, nor repeat, what is ſaid in ſocial converſation. When people are in company, and animated by cheerful ſociety, they will ſometimes ſay many jovial things which will not bear the teſt of criticiſm, but which, nevertheleſs, paſs off very well at the time they are ſpoken. There are ſome, however, who know not how to diſtinguiſh what is ſaid in jeſt; and who, by an ill-timed gravity, obſtruct the pleaſing flights of the imagination. Nothing can be more ridiculous, or more impertinent, than to aſk ſeriouſly the explanation of a witticiſm, or to analyſe according

cording to the rules of reaſon what is ſaid in ſport. People of that caſt ſhould never obtrude themſelves into company, for they will be either feared or deteſted.

Never cavil at the expreſſions of others; it is pedantic. If thoſe you are with have not had the advantage of ſo liberal an education as yourſelf, you are not to ridicule them for that misfortune; for ſuch behaviour would be very ungenerous. Common ſenſe does not conſiſt in the knowledge of claſſical languages; and you may often meet with men who poſſeſs good ſenſe and a ſound judgment, though they have not been bred at an Univerſity.

If ever you happen to hold a correſpondence with ſome who ſpell incorrectly, or write ungrammatically, do not ſhew their letters to others, leſt it ſhould expoſe them to ridicule. Friendly correſpondence ought to be held ſacred; and whoever makes jokes upon, or reveals the contents of letters

ters received from friends, commits a breach of truſt.

Never ſeem to notice what you cannot reſent, and learn "to diſſemble wrongs, and to ſmile at injuries which you have not the power to puniſh." Then, and only then, is diſſimulation pardonable, as it is the beſt means to mortify thoſe who wiſh to vex you; for it ſhews that you hold them in ſuch contempt, that whatever they can ſay or do is not worth your attention; you treat them, then, like ſilly curs who are paſſed by unnoticed, and left to exhauſt themſelves by idle barking. Deception and diſſimulation, on other occaſions, are mean and cowardly. If your principles are ſound, why ſhould you be afraid to own them? Your actions, I hope, will always bear the teſt of enquiry; not that I would have you indulge and gratify thoſe whoſe inſatiable curioſity leads them to aſk, abruptly, the moſt impertinent queſtions.

Whenever

Whenever you meet with ſuch, ſeem, at firſt, not to hear them; which will give them time to reflect, and perhaps put a ſtop to their queries. But if they are ſo unfeeling as to repeat their queſtions, give them to underſtand, at once, that you are not to be made a fool of. People of this ſtamp will not ſcruple to entice children and ſervants to inform them of domeſtic tranſactions; which is extremely mean, and next to ſtealing. Mere prudential motives ſhould deter any one from ſuch a baſeneſs; for they may be ſure it will be told again, and that both maſters and ſervants will deſpiſe them.

Never give way to ſelfiſhneſs; for it is the ſource of unhappineſs, and the deſtruction of every ſocial virtue: the more it is indulged the more it requires, and is continually creating new wants, which it is not always poſſible to gratify.

Always endeavour to return acts of kindneſs; ingratitude is the diſgrace of

human kind; and never take an ungenerous advantage of the affection of your friends, by ſuffering them to ſacrifice their intereſt to your own. You have been taught, and I hope are fully convinced, that juſtice is the firſt duty of life*; charity comes next, and generoſity is the ornament of both. But whether you are juſt, charitable, or generous, do not boaſt of it; for it might lead to ſuſpect, that in doing good actions you were actuated by no other motive than mere vanity, which renders ridiculous thoſe who are under its influence.

When it is in your power to be uſeful to others, conſiſtently with your principles,

*. "——— Be obſtinately juſt,
Indulge no paſſion, and deceive no truſt;
Let never man be bold enough to ſay,
Thus far, no further, ſhall my paſſion ſtray:
The firſt crime paſt compels us into more,
And guilt grows fate, that was but choice before." AARON HILL.

never

never fail to exert yourſelf for their advantage: but let your ſervices be ever ſo beneficial to them, do not afterwards recall them to their mind; for, if they are of a grateful diſpoſition, and have it not in their power to make you any returns, it will render them unhappy; they will be afraid of being thought ungrateful; their pride will be hurt; and their hearts, perhaps, eſtranged from you.

"Un bienfait réproché tint toujours lieu d'offence."

Be kind and benevolent, without ſuffering yourſelf to be encroached upon by deſigning people. There are ſome who ſeem to think that all the world ſhould be ſubſervient to them; they never know where to ſtop in aſking favours; and are very apt to claim, arrogantly, as a duty, what is granted to them through the kindneſs and indulgence of others. Whenever you meet with ſuch, endeavour to keep them at a great diſtance. If you give them the leaſt

encouragement, they may prove very troubleſome, and ſometimes dangerous; for, ſhould you once refuſe to comply with their unreaſonable demands, they will become your bittereſt enemies.

Armſtrong deſcribes in a maſterly manner the happineſs derived from virtue and a well-directed benevolence, when he ſays,

"'Tis not for mortals always to be bleſt,
But him the leaſt the dull or painful hours
Of life oppreſs, whom ſober Senſe conducts,
And Virtue, through this labyrinth we tread.
Virtue and ſenſe I mean not to disjoin;
Virtue and ſenſe are one: and truſt me, he
Who has not virtue is not truly wiſe.
Virtue (for mere good-nature is a fool)
Is ſenſe and ſpirit with humanity:
'Tis ſometimes angry, and its frown confounds;
'Tis even vindictive, but in vengeance juſt.
Knaves fain would laugh at it; ſome great ones dare;
But at his heart the moſt undaunted ſon
Of fortune dreads its name and awful charms.
To nobleſt uſes this determines wealth;
This is the ſolid pomp of proſperous days;
The peace and ſhelter of adverſity:

And

And if you pant for glory, build your fame
On this foundation, which the ſecret ſhock
Defies of Envy and all-ſapping Time.
The gaudy gloſs of Fortune only ſtrikes
The vulgar eye: the ſuffrage of the wiſe,
The praiſe that's worth ambition, is attain'd
By ſenſe alone, and dignity of mind.
Virtue, the ſtrength and beauty of the ſoul,
Is the beſt gift of Heaven: a happineſs
That even above the ſmiles and frowns of fate
Exalts great Nature's favourites: a wealth
That ne'er encumbers, nor to baſer hands
Can be transferr'd: it is the only good
Man juſtly boaſts of, or can call his own.
Riches are oft by guilt and baſeneſs earn'd;
Or dealt by chance, to ſhield a lucky knave,
Or throw a cruel ſun-ſhine on a fool.
But for one end, one much-neglected uſe,
Are riches worth your care: (for Nature's wants
Are few, and without opulence ſupply'd)
This noble end is to produce the ſoul;
To ſhew the virtues in their faireſt light;
To make Humanity the miniſter
Of bounteous Providence; and teach the breaſt
That generous luxury the gods enjoy."

The conſciouſneſs of having acted right

adds greatly to the dignity of human nature. It muſt be owned that there are hard duties in life; but what inexpreſſible ſatisfaction do thoſe feel who have the courage to fulfil them! If any one upon earth can ſay to himſelf, 'I have always done as I ſhould have done,' he muſt be the happieſt of beings.

If ever you meet with ſlights, do not publiſh them; for that would ſoon increaſe the number: — and if you are injured by your near relations, do not talk of it to ſtrangers, leſt any one of your family ſhould be leſſened in the opinion of the world. Make it a rule never to ſpeak of your private concerns but to thoſe whoſe ſincerity you have tried, and in whoſe diſcretion you may ſafely confide. There are ſome who have a good heart and a friendly diſpoſition, and whoſe own frankneſs beſpeaks the confidence of others: yet their want of diſcretion makes them very dangerous to aſſociate with; for they will

repeat,

repeat, indiſcriminately, whatever is told to them, and are generally the tools of deſigning people: it is through the means of thoſe weak beings that the tranſactions, and the greateſt ſecrets, of almoſt every family come to be known. Indiſcretion is frequently the ſource of calumny and detraction; for ſlander is always on the watch for materials to work upon, and ſeizes, with the avidity of a tiger, whatever falls in its way: its malignant aſperſions ſoon convert innocence into guilt, and venial faults into the blackeſt of crimes.

If you are inclined to ſuſpicion, beware of giving way to it; for, like an inward vulture, it will gnaw and prey upon your vitals:—it may be juſtly called the jaundice of the mind, as it imparts its gloomy caſt to the moſt innocent actions; it often leads to injuſtice, and is followed by remorſe. Thoſe who are ſuſpicious are the moſt unhappy of beings: the conviction of having

having ſuſpected others of what they are not guilty, renders a feeling mind truly wretched; and ſometimes induces it to place, by way of making amends, an unbounded confidence in undeſerving people.

Thoſe who are innocent ſeldom make ſo good a defence as thoſe who are guilty; for, conſcious of not being culpable of what they are accuſed, they almoſt diſdain to juſtify themſelves; and it happens, but too often, that the pride, or ſimplicity, of innocence leads it to condemnation.

Regulate your paſſions; it will enable you to ſee things as they really are, and to judge coolly of every tranſaction in life.—Love makes us partial, and hatred makes us unjuſt. Pride, which ſhould prevent us from being the ſlaves of other paſſions, ſerves only to render us conceited. The human mind, when analyſed, has not much to boaſt of; yet I am inclined to think that moſt of its imperfections are derived from its mortal frame: we ſhould, there-

fore,

ſore, always endeavour to conquer thoſe failings which originate from bodily conſtitution, and not ſuffer the nobleſt part of us, our mind, to be over-ruled by what will, in a few years, be mouldering into a heap of duſt*.

Beware of indolence, for it benumbs all the faculties. The knowledge you poſſeſs of the claſſical languages muſt be a great ſource of pleaſure to you; for, though they

* "Après ce ſommeil paſſager qu'on nomme la mort, nous nous réveillerons à la ſplendeur d'un ſoleil éternel, qui, en éclairant l'immenſité des êtres, nous découvrira & la folie de nos préjugés craintifs, & la ſource intariſſable & nouvelle d'une félicité dont rien n'interrompra le cours. Mais auſſi, mortel, pour ne rien redouter ſois vertueux! En marchant dans le court ſentier de la vie, mets ton cœur en état de te dire—"Ne crains rien;" avance ſous l'œil d'un Dieu père univerſel des hommes. Au lieu de l'enviſager avec effroi, adore ſa bonté, eſpére en ſa clémence; aye la confiance d'un fils qui aime, & non la terreur d'un eſclave, qui tremble parcequ'il eſt coupable."

may

may be well tranſlated, it is next to impoſſible they ſhould be rendered in their native beauty. It may be ſaid that the eſſence of a language evaporates in the tranſlation; for the ſound of the words being adapted to the ideas forms one of the greateſt beauties of compoſition, and that is abſolutely loſt in tranſlation. As, for inſtance, were the following lines tranſlated—

"Is it for thee the lark aſcends and ſings?
"Joy tunes his voice, joy elevates his wings,"

their greateſt beauty would be entirely loſt; as there is a kind of whiſtling in the words, which bears a great ſimilarity to the tune of the delightful bird mentioned, and which can never be rendered into another language. As the ancient languages are moſtly the ſource of the modern, it is a great advantage to be well acquainted with the former, as it facilitates the learning of the latter, which are generally the moſt uſeful. I have heard a very

very learned man aſſert, that he could acquire, in the ſpace of a fortnight, any language whatever: and that appeared probable enough; for, as he already knew grammatically the moſt difficult, he had little to do beſides learning the vocabulary and idioms of the languages he wiſhed to acquire. It is the ſame with every undertaking; where you will find that, if you can once ſurmount the difficulties generally attending the outſet, the path will become ſmooth and eaſy; for the knowledge of one thing guides to the knowledge of ſeveral others.

A very ſenſible man, who had acquired, by his induſtry, a conſiderable fortune in trade, ſaid, that the firſt thouſand coſt him more trouble than all the reſt*.

* "The wiſe and active conquer difficulties
By daring to attempt them: ſloth and folly
Shiver and ſhrink at ſight of toil and hazard,
And make th' impoſſibility they fear."
ROWE.

In

In your intercourſe with the world you will find the knowledge of French, Italian, Spaniſh, and German, very advantageous, and ſometimes abſolutely neceſſary: beſides, to be enabled to read the works of authors in thoſe languages will prove a conſtant entertainment for your leiſure hours.

Our connections with India have been the means of adding to the treaſures of literature, as well as to the treaſures of our coffers. The elegant tranſlations which have lately appeared from the Perſian language muſt be a great inducement to young people to dive into the ſource of ſuch beautiful ideas.

Thoſe who know how to economize their time have leiſure to do whatever they chooſe.—That life is ſhort is often announced; yet moſt people ſeem to wiſh to make it ſtill ſhorter, as, out of forty years, few live above eighteen. This aſſertion will ſtartle you; but it can be proved in

the following manner: Allow ten years for childhood, which is little better than mere vegetation, there remain thirty, out of which nearly twelve, if not more, being ſpent in bed, there remain but eighteen. It is generally allowed that ſix hours out of twenty-four are ſufficient for reſt, which would be ſeven years and a half for a life of thirty, and ſave four years and a half of the very beſt part of time; for two hours in the morning are worth four of any other part of the day. Too much ſleep is certainly very prejudicial to the body and mind, and clogs the faculties of both.

If, inſtead of indulging a crowd of idle and incoherent thoughts, we could accuſtom ourſelves to think on uſeful ſubjects, it would be the means of our making a rapid progreſs in knowledge, and afford continual gratifications to our mind. I am fully perſuaded that young people could make themſelves abſolutely perfect in geo-

graphy in leſs than a month, and be enabled to tell the ſituation of every place in the world, by keeping the maps preſent, as it were, to their imagination.

The ſame method might be purſued in the acquiſition of every ſcience, and would keep off that *ennui* which corrodes human life. It is not exertion, but inactivity, which wearies the mind and ſtagnates its powers.

Some people ſeem to be ſo incapable of thinking, as to induce a ſuſpicion that their body has not been thought worthy of poſſeſſing a ſoul, but exiſts merely as a gradation between the animal and vegetable world; and they may be juſtly called the Zoophytes * of the human race.

It has been ſaid that women poſſeſs a great advantage over men, as they have always a variety of works with which to

* The Zoophytes are animal plants which join the animal to the vegetable kingdom; as the Bat is the connecting link between quadrupeds and birds.

amuſe

amuſe themſelves. That aſſertion is falſe: men have *as* many means to amuſe themſelves, if they are not of an idle diſpoſition. What an extenſive field of entertainment do not the mechanics afford! If men have genius, it may be exerciſed in the improvement and invention of inſtruments that may facilitate the ſtudy of the ſciences, the improvement of the arts, and the working of the manufactures; and if they cannot add to what is already known, they can at leaſt amuſe themſelves by imitating what others have done. Let them apply to Muſic, Drawing, Painting, in various ways, Architecture, Sculpture, Carving, Turning, which affords ſuch a variety, Cabinet work, ſo uſeful and entertaining, making Mathematical and Muſical Inſtruments, Agriculture, Gardening, Botany; beſides many other things, which men might do with credit to themſelves and to the advantage of the world at large. Men may ſay that they are idle, and it will be

true; but if they ſay they have nothing to do, it will be a falſehood. I have known a gentleman who went to pay a viſit to ſome of his friends in the country; and as he was not fond of the ſports of the field, he contrived to make an Æolian harp, a work he had never attempted before; but he was a man of genius, and ſucceeded as well as the beſt artiſt could have done. When it was completed, he had it fixed to a window, which was near the bed-room of a lady who was alſo a viſitor to the ſame family, and who uſed to be ſo frightened at the wind, that ſhe ſometimes fell into violent hyſterics through the fear of it. It happened, luckily, on that night, that the wind roſe by degrees; which made the harp play in ſo ſmooth and tender a ſtrain, that the lady thought it was ſome one or other of the country 'ſquires ſerenading her under the windows. Theſe ideas kept her from fears and hyſterics, and ſhe ſpent two or three hours very

very pleaſantly; when a ſhower of rain coming on abated the wind, and put the muſic to flight. But the lady declared in the morning, at breakfaſt, that ſhe could have liſtened with pleaſure for the whole night, and was very anxious to know who in the neighbourhood could have been ſo gallant as to treat her with ſuch delightful ſounds. When the myſtery came to be explained, ſhe returned her thanks to the ingenious gentleman in ſo ſoft and pleaſing a manner, that it gave him hopes of ſucceeding in paying his addreſſes to her—which before he could never preſume to do—for ſhe was a very fine woman, and had a fortune much ſuperior to his own. But muſic and love ſettled the difference: they were ſome months after married, and have proved as happy a pair as any in the kingdom.

The handſomeſt people may not be pleaſing, and the plaineſt may be agreeable. It is the eaſe and refinement of the

manners which conſtitute that inexpreſſible charm beyond the power of language to deſcribe; and which is, therefore, called the *Je ne ſçai quoi*. The ſame words may have a very different effect, from the manner in which they are delivered: the look, the geſture, and the tone of the voice, are ſometimes more expreſſive than the moſt copious language. Fine ſpeeches are frequently belied by the countenance of thoſe who utter them; obſerve, therefore, when people ſpeak, if their features be in uniſon with the ſentiments they expreſs:—not that I would have you truſt implicitly to that rule; for there are ſome, who are ſuch adepts in the art of deceiving, that they can modulate their voice and make every feature play in perfect harmony to their words *.

*—— "Sans doute il eſt des hommes vertueux,
Mais comment les connoître? A quel ſigne ſe rendre
Voit-on du cœur humain les replis tortueux?
Eſt-il un moyen ſûr pour ne pas s'y méprendre?

Make

Make it a point to be as delicate in your manners, when you are at home and with intimate friends, as if ſurrounded with ſtrangers. Why ſhould you be leſs anxious to pleaſe thoſe whom you love and eſteem, than people for whom you have no particular regard? This attention will prove very advantageous, as it will render good manners eaſy and natural, and make you beloved and reſpected by your whole family. If people were aware how much a vulgarity of behaviour leſſens them in the opinion of others (their ſervants not excepted), pride, not to mention other motives, would keep them from ever indulging in what is coarſe and indelicate.

I wiſh you to be nice and refined in your manners; but hope, at the ſame time, that humanity, and the goodneſs of your heart, will always make you ſupport without diſguſt the infirmities incident to human nature. I have known a lady who, with perſons in health, was delicate to exceſs;

exceſs; but as ſoon as they were ill ſhe ſet her nicety aſide, and I have ſeen her eat a hearty dinner by the bedſide of a friend, whoſe illneſs was attended with circumſtances, the mention of which ſhe could not have borne had ſhe been in company.

I have taken notice of many things which may appear frivolous; but life is partly made up of trifles, which, if not attended to, may prevent ſucceſs in things of greater importance. It is the ſame as with the management of domeſtic affairs; where you will find, if you do not attend to ſmall concerns, that your fortune, though a large one, will ſoon dwindle away.

I have not the preſumption to think myſelf abſolutely free from ſome of the faults which I reprove. We are generally too quick-ſighted to the failings of others, and are, unluckily, blind to our own. Happy are they who, in their youth, have the advantage to meet with ſincere friends! who kindly

kindly warn them of defects before they ripen into habits. But we are too apt, at every period of life, to miſtake a flatterer for a friend, and ſwallow with eagerneſs the pleaſing but baneful draught preſented by ſelf-intereſt; and though the antidote is at hand, we turn away from it, becauſe our pride and vanity make it appear loathſome.

END OF THE FIRST PART.

PART

PART THE SECOND.

THE principles of true Religion are ſo well fixed in your mind, that it makes it almoſt needleſs for me to warn you againſt trifling with, or ſpeaking lightly upon, religious ſubjects: to attempt to jeſt with things which every one ought to hold as ſacred, indicates a depravity of underſtanding. I have read of a man of great ſenſe and very high character, whoſe converſion was brought about by a few words. He was yet in the age of the paſſions; he had never poſſeſſed the leaſt principle of religion, and prided himſelf upon being an atheiſt. One day, in the preſence of an eccleſiaſtic

eccleſiaſtic equally diſtinguiſhed by his eminent virtues and talents, he affected to brave all decorum—which ought at that inſtant to have conſtrained him to have held his tongue at leaſt; and after having given a detail of his ſentiments and opinions, he ironically added, that, according to every appearance, he ſhould never be converted. "Ah!" exclaimed the eccleſiaſtic, who till then had remained ſilent, "if you could yet hope!" He ſaid no more, but roſe and went away. Theſe words, however, made a deep impreſſion upon the heart of the atheiſt: he had no difficulty to comprehend their energetic meaning; he felt himſelf moved and affected; a crowd of new reflections preſented themſelves to his mind; he longed to ſee and converſe again with the man who had produced in him ſo ſtrange a revolution. The next day he even went in ſearch of him; he opened to him his heart, aſked his advice, hearkened to him

with

with attention, with eagerneſs; and from that moment renounced for ever the vain ſophiſms of a falſe philoſophy.

The more men are learned, and accounted as ſuch, the more exact they ſhould be in attending to the forms of the religion they profeſs, though they may not, perhaps, think them abſolutely neceſſary: but the generality of people do not diſcriminate between forms and principles; and when they ſee men of a liberal education neglect the former, it leads them to ſuſpect they alſo diſregard the latter; which induces them to contemn what they think is deſpiſed by thoſe who are poſſeſſed of ſuperior knowledge. Example is much more forcible than precept: thoſe therefore who are conſpicuous, either from their rank or wiſdom, are partly anſwerable for the morals and behaviour of their inferiors.

I hope, and truſt, that the rectitude of your principles will always guard you from

adopting thoſe pernicious maxims of gallantry which are the deſtruction of the moſt ſacred ties, and which have ſpread ruin and deſolation upon ſeveral families in this kingdom. My affection for you is, at preſent, like that of a father for his ſon; but, were I to hear that you had ſeduced a married woman, I would renounce you for ever. If I were told that you had fallen a victim to an injured huſband, I might, perhaps, drop a tear; but it would be a tear of regret for having ever entertained a friendſhip for one capable of ſuch a crime.

May the baſe invader of another man's bed have that retaliated upon him which he has foſtered and encouraged by his baneful example! and when his palſied tongue and hands refuſe their office, may he then learn that his titles and eſtates will be inherited by the offſpring of his greateſt enemy! and may the anguiſh of his ſoul atone for his crimes!—I ſhall not dwell,

at preſent, on other kinds of ſeduction; but only requeſt that you will read with attention the following Elegy, written by Mr. Shenſtone on the melancholy event of a licentious amour:

"Why mourns my friend? why weeps his downcaſt
"eye?
"That eye where mirth, where fancy uſed to ſhine?
"Thy cheerful meads reprove the ſwelling ſigh;
"Spring ne'er enamel'd fairer meads than thine.

"Art thou not lodg'd in Fortune's warm embrace?
"Wert thou not form'd by Nature's partial care?
"Bleſt in thy ſong, and bleſt in ev'ry grace
"That wins the friend, or that enchants the fair?"

"Damon," ſaid he, "thy partial praiſe reſtrain;
"Not Damon's friendſhip can my peace reſtore;
"Alas! his very praiſe awakes my pain,
"And my poor wounded boſom bleeds the more.

"For oh! that Nature on my birth had frown'd!
"Or Fortune fix'd me to ſome lowly cell!
"Then had my boſom 'ſcap'd this fatal wound,
"Nor had I bid theſe vernal ſweets farewell.

" But led by Fortune's hand, her darling child,
" My youth her vain licentious bliſs admir'd;
" In Fortune's train the ſyren Flatt'ry ſmil'd,
" And raſhly hallow'd all her queen inſpir'd.

" Of folly ſtudious, ev'n of vices vain,
" Ah vices! gilded by the rich and gay!
" I chas'd the guileleſs daughters of the plain,
" Nor dropp'd the chace, till Jessy was my prey.

" Poor artleſs maid! to ſtain thy ſpotleſs name,
" Expence, and art, and toil, united ſtrove;
" To lure a breaſt that felt the pureſt flame,
" Suſtain'd by virtue, but betray'd by love.

" School'd in the ſcience of Love's mazy wiles,
" I cloth'd each feature with affected ſcorn;
" I ſpoke of jealous doubts, and fickle ſmiles,
" And, feigning, left her anxious and forlorn.

" Then, while the fancy'd rage alarm'd her care,
" Warm to deny, and zealous to diſprove;
" I bade my words the wonted ſoftneſs wear,
" And ſeiz'd the minute of returning love.

" To thee, my Damon, dare I paint the reſt?
" Will yet thy love a candid ear incline?
" Aſſur'd that virtue, by misfortune preſt,
" Feels not the ſharpneſs of a pang like mine.

" Nine

" Nine envious moons matur'd her growing ſhame;
" Erewhile to flaunt it in the face of day;
" When ſcorn'd of virtue, ſtigmatiz'd by fame,
" Low at my feet deſponding JESSY lay.

" 'Henry,' ſhe ſaid, 'by thy dear form ſubdu'd,
" See the ſad reliques of a nymph undone!
" I find, I find this riſing ſob renew'd:
" I ſigh in ſhades, and ſicken at the ſun.

" Amid the dreary gloom of night, I cry,
" When will the morn's once pleaſing ſcenes return?
" Yet what can morn's returning ray ſupply,
" But foes that triumph, or but friends that mourn?

" Alas! no more that joyous morn appears
" That led the tranquil hours of ſpotleſs fame;
" For I have ſteep'd a father's couch in tears,
" And tinged a mother's glowing cheek with ſhame.

" The vocal birds that raiſe their matin ſtrain,
" The ſportive lambs, increaſe my penſive moan;
" All ſeem to chaſe me from the cheerful plain,
" And talk of truth and innocence alone.

" If through the garden's flow'ry tribes I ſtray,
" Where bloom the jaſmins that could once allure,
" Hope not to find delight in us, they ſay,
" For we are ſpotleſs, JESSY; we are pure.

" Ye flowers! that well reproach a nymph ſo frail,
" Say, could ye with my virgin fame compare?
" The brighteſt bud that ſcents the vernal gale
" Was not ſo fragrant, and was not ſo fair.

" Now the grave old alarm the gentler young;
" And all my fame's abhorr'd contagion flee;
" Trembles each lip, and falters every tongue,
" That bids the morn propitious ſmile on me.

" Thus for your ſake I ſhun each human eye;
" I bid the ſweets of blooming youth adieu;
" To die I languiſh, but I dread to die,
" Leſt my ſad fate ſhould nouriſh pangs for you.

" Raiſe me from earth; the pains of want remove,
" And let me ſilent ſeek ſome friendly ſhore;
" There only, baniſh'd from the form I love,
" My weeping virtue ſhall relapſe no more.

" Be but my friend; I aſk no dearer name;
" Be ſuch the meed of ſome more artful fair;
" Nor could it heal my peace, or chaſe my ſhame,
" That Pity gave what Love refus'd to ſhare.

" Force not my tongue to aſk its ſcanty bread;
" Nor hurl thy Jassy to the vulgar crew;
" Not ſuch the parent's board at which I fed!
" Not ſuch the precept from his lips I drew!

" Haply,

" Haply, when age has ſilver'd o'er my haír,
" Malice may learn to ſcorn ſo mean a ſpoil;
" Envy may ſlight a face no longer fair;
" And Pity welcome to my native ſoil.' "

" She ſpoke—nor was I born of ſavage race;
" Nor could theſe hands a niggard boon aſſign;
" Grateful ſhe claſp'd me in a laſt embrace,
" And vow'd to waſte her life in pray'rs for mine.

" I ſaw her foot the lofty bark aſcend;
" I ſaw her breaſt with every paſſion heave;
" I left her—torn from every earthly friend;
" Oh! my hard boſom, which could bear to leave!

" Brief let me be: the fatal ſtorm aroſe;
" The billows rag'd; the pilot's art was vain;
" O'er the tall maſt the circling ſurges cloſe;
" My JESSY—floats upon the wat'ry plain!

" And—ſee my youth's impetuous fires decay;
" Seek not to ſtop reflection's bitter tear;
" But warn the frolic, and inſtruct the gay,
" From JESSY floating on her wat'ry bier!"

Beware of indulging in gratifications which may be attended with remorſe. Pleaſure flies

flies away like a dream, but guilt will purſue beyond the grave.

Nature has laviſhed her gifts upon you; but do not be vain of her favours. The ſymmetry of the moſt perfect features may be ſuddenly diſtorted by the palſy; and the fineſt complexion is not proof againſt the ſcurvy or the ſmall pox. The moſt beautiful body would, if neglected for a few days, become an object of diſguſt; for nothing is pure or permanent which partakes of mortality. Mr. * *, who is now ſuch a miſerable object, was once admired for the beauty of his ſhape and the elegant turn of his limbs; but, in the prime of life, he became an abſolute cripple, by jumping out of a two pair of ſtairs window to eſcape the fury of a man whoſe ſiſter he had ſeduced.

Whenever you pay viſits, or write letlers of condolence, avoid to uſe the word *Death*; for the ſight and the ſound ſtrike with horror thoſe who have had the miſfortune

fortune to loſe their friends: the word *Departure* is not ſo harſh, and conveys the idea of a journey which we may ourſelves alſo take very ſoon. If you wiſh to adminiſter comfort, and thoſe whoſe loſs is deplored were elderly people — dwell on the infirmities attending on old age, and gently introduce anecdotes of thoſe celebrated geniuſes who outlived their faculties. If the departed were young, you have ſtill a larger ſcope; for they have eſcaped the griefs and toils of human life, and are timely ſheltered from the vices and deceptions of the world. Thoſe who are taken away at an early age may be ſaid to have enjoyed the flowers of life without taſting its bitter fruits. I truſt that the goodneſs of your heart will always induce you to pour the balm of ſympathy into the wounded mind. To ſoothe grief, and to raiſe the drooping ſpirits of the afflicted, is the greateſt good a human being can beſtow;

beſtow; therefore never fail to exert yourſelf in that benevolent office.

"He ſaves an hour of life who ſtops a tear!"

If your friends do not call upon you ſo often as you could wiſh, be careful, when they do come, not to aſſail them with bitter reproaches for their long abſence; for that might prevent them from viſiting you at all. If you like their company, endeavour to make yours agreeable to them; for ſocial intercourſe cannot be kept up without mutual ſatisfaction. Welcome your friends, but never detain them when they wiſh to go. Why ſhould you arrogate to yourſelf the diſpoſal of other people's time? or inſiſt upon knowing what other engagements can prevent them from ſtaying with you? This, believe me, is extremely rude. Beſides, it may happen that your friends are tired of your company; which will grow ſtill more diſ-

agreeable,

agreeable, if, through importunity, you compel them to ſtay longer than they wiſh.

Never tyranniſe over your friends, nor ſuffer them to tyranniſe over you. True friendſhip is independent and diſintereſted; it can never thrive in a ſelfiſh mind, but grows ſpontaneous and delights in a generous ſoil. Thoſe who take advantage of our affection for them to teaſe us into a ſervile compliance with whims and caprices, and, becauſe we are their friends, would make us their ſlaves, are unworthy the title of friends, and ſhould be expelled from the ſanctuary of friendſhip, to which they are a diſgrace.

It has been ſaid, that the partiality which friends entertain for each other makes them blind to their mutual defects. Yet, if thoſe friends happen to quarrel, they ſeldom omit to mention ſeveral failings their intimacy has led them to diſcover; a proof that they have often obſerved faults ſo quickly

quickly recollected*. The truth is, there are but few real friends; for they who are so selfish as to fear to lose the satisfaction or advantage derived from the acquaintance of those for whom they profess a friendship, and, from that interested motive, refrain from warning them of defects which may excite the ridicule and contempt of the world—I say such people deserve not to be called friends; they only seek their own interest, and should be looked upon as mere common acquaintance. Persons of the foregoing description are, generally, the first to point out the weaknesses of their intimates; to convince the world of the nice discrimination of their judgment:—and if troubles or misfortunes deprive their *dear friends* of the power of being useful to them, they,

* From such friends half an hour's anger is sometimes more improving than years of boasted friendship; and we are, in the end, more indebted to the gall of spleen than to the sweets of flattery.

like

like butterflies, diſappear with the ſunſhine of proſperity. If ever you are ſo happy as to meet with a true friend, he will watch the opportunity when you are beſt diſpoſed to hear of your errors or defects, and be cautious not to alarm your pride with an appearance of exultation; nay, he will lament his own failings, and kindly put you in mind of your own: he will diſplay your faults only to yourſelf, and with anxious care conceal them from others. If the evils of life come upon you, friendſhip will eagerly ſeek out the hidden troubles of your breaſt, and aſſiduouſly diſpel the gloom of your mind.

Kind advice, given in a proper manner, ought to be valued beyond whatever money can purchaſe. Receive it with gratitude, and be careful not to laviſh it indiſcriminately; keep it only for your boſom friends, and even then, diſpenſe it with prudence; for, if you ſhew yourſelf too ready to give advice, you will ſoon be

thought impertinent and ſelf-conceited. Yet there are inſtances where it is highly meritorious and praiſe-worthy, to ſet aſide all fear of offending others, by warning them againſt what might prove hurtful to them. The inward conviction of having acted right will amply reward you for what you may ſuffer from their diſpleaſure. Beſides, when pride has given way to reaſon, they will, if they have any candour, atone for it.

There are people who, under the ſemblance of friendſhip, will lead others aſtray by treacherouſly adviſing them to what they know will be detrimental to their welfare. Perſons of that wicked diſpoſition are apt to exult in the ſuperiority of their underſtanding, when they take advantage of the unguarded probity and unſuſpecting frankneſs of generous minds; which induces us to think the Almighty hath permitted that infernal ſpirits ſhould

ſometimes

ſometimes aſſume an human ſhape for the ſcourge of mankind.

Never truſt to thoſe who have artfully deceived you. The beſt and wiſeſt may be impoſed upon; but none but fools will be twice deceived by the ſame people. There are ſome whoſe manners are ſo ſeducing, and who know ſo well how to work upon the minds of others, that it is next to impoſſible not to be the victim of their artifice. The only way to be ſecured from it is to avoid them, as one would avoid him who ſeduced Eve to eat the fatal apple. It is ſo painful to entertain a bad opinion of others, that the love of eaſe frequently lulls our prudence aſleep. Beſides, we flatter ourſelves it is through goodneſs of heart we are prompted to act as if we had entirely forgotten paſt offences; when in reality it is, too often, nothing but mere weakneſs which induces us to confide in thoſe who have already deceived us. We truſt again—and are again deceived; which

makes us feel the double mortification of being duped, and convinced at the ſame time of our own folly. To forgive is great and generous, and to render good for evil is a divine precept: but it is not to be underſtood that we are to put ourſelves in the power of thoſe who have already betrayed us; that would be againſt the principle of ſelf-preſervation.—The moſt wicked have a claim, when they are in diſtreſs, to our aſſiſtance; it is then the time to act towards them as if we had entirely forgotten their wicked deeds — by doing them, I mean, all the good in our power.

When you ſpeak to people, be careful not to uſe expreſſions which may hurt their pride; otherwiſe you will ſoon find that a ſingle word may ſometimes turn the tide againſt you *. This caution I mean for the

* A coachman, in London, wanted to impoſe upon a country gentleman by aſking an exorbitant fare. The diſpute ſoon brought a great crowd about them:

the common occurrences of life; for, when you ſtand up in the ſupport of the rights of mankind, every other conſideration muſt be ſet aſide.

Be true to your country, and keep up your independence, without ever ſuffering party ſpirit to influence your opinions or conduct. An Engliſh gentleman, who is independent, is equal if not ſuperior in dignity to a foreign prince. Never be dazzled by the ſplendour of pompous titles; which are but empty ſounds, unleſs they be attended with perſonal merit. What avails it to be deſcended from illuſtrious

them: the principle of juſtice innate in the human breaſt, and always uppermoſt when not ſtifled by the paſſions, prompted the multitude to ſide with the gentleman. "You ſee," ſaid he, turning to the coachman, "that I am in the right, for even the *mob* condemns your claim."—"The mob, the mob!" murmured the by-ſtanders (like a humming of bees) "the mob!—You are a d——d ſcoundrel—pay the coachman his demand."

anceſtors, if one has not inherited the virtues which rendered them truly great? An exalted rank ſerves only to make people more conſpicuous; their virtues and vices ſtand in full light, and they are reſpected or deſpiſed as either predominate. It would have been happy for human kind if ſome had been born in an obſcure ſtation; for their vices would have been hidden from the world, and would not have contaminated thoſe infatuated beings, who ſeem to think that whoever bears a title cannot do wrong, and are, therefore, eaſily led to imitate what they do not condemn. It is in the power of kings to create lords (if ſuch be their royal pleaſure); but there is an innate virtuous ſpirit of manners about a real gentleman, which it will never be in the power of monarchs to beſtow, and which is ſometimes poſſeſſed by thoſe who claim no rank from the poſſeſſion.

Never be awed by the frowns of power, nor intoxicated by popular applauſe; but be

be firm in your principles and ſteady in your conduct, without ever loſing ſight of the welfare of your country. I hope that you will be, ſoon, one among thoſe who ſo nobly ſupport the ſinking virtue of the preſent age, and that your name will be handed down as an example to poſterity.

The life of the Earl of Clarendon affords ſuch inſtances of fortitude and magnanimity, that I am induced to give you a ſhort abſtract of it.

"The famous Edward Hyde, Earl of Clarendon, and Lord High Chancellor of England, was born near Hendon, in the county of Wilts, in the year 1608. He received the rudiments of learning from a private tutor in his father's houſe, and was afterwards entered a ſtudent in Magdalen Hall, Oxford. He ſpent ſome years in the Univerſity; and, being admitted into the Middle Temple, London, was placed under the direction of his uncle, Nicholas Hyde,

Hyde, at that time treaſurer, afterwards Chief Juſtice of the Court of King's-Bench.

"After having obtained a perfect knowledge of the law, he was called up to the bar, and ſoon became eminent in his profeſſion. When the writs were iſſued for the meeting of the Long Parliament, he was returned duly elected for Shafteſbury in Dorſetſhire; but preferring his native county, he relinquiſhed Shafteſbury, and was choſen member for Wootton-Baſſet in Wiltſhire. During the time he ſerved in Parliament, he laid aſide his gown, being wholly employed in public buſineſs; and whilſt he was chairman of one of the committees, he had occaſion to reprove Oliver Cromwell for the rudeneſs of his behaviour; for which the Uſurper never forgave him.

"He now began to be ſo diſtinguiſhed for his abilities, that the King invited him to a conference, and propoſed to make him Solicitor,

Solicitor, in the room of Oliver St. John; but this he thought proper to decline. His moderation with reſpect to the violent tempers of both parties, inſtead of procuring him favour, only ſerved to increaſe the number of his enemies; and although he refuſed the lucrative employment of Secretary of State, when offered him by the King, yet the majority of members in the Houſe of Commons conſidered him as a perſon diſaffected to their cauſe, and once reſolved to ſend him to the Tower. He was, however, ſworn Chancellor of the Exchequer, and knighted; but when the Prince of Wales left England, and went over to Jerſey, Sir Edward Hyde accompanied him, and remained there about a year after the Prince left that iſland.

"The time which Sir Edward ſpent in Jerſey was partly employed in writing a portion of his hiſtory of the wars. From that place he went to meet the Prince at the Hague; and having ſettled his family

at

at Antwerp, he went on an embaſſy to Spain, which, however, proved abortive.

"Whilſt the Uſurpation laſted, he reſided chiefly at Antwerp, either proſecuting his ſtudies, or ſuperintending the education of his children; but when the Government was reſtored, he came over to England, and was created Earl of Clarendon and Lord High Chancellor, in which office he conducted himſelf with the greateſt integrity. There is an anecdote mentioned of him by Biſhop Burnet, which evinces that the fear of God, and a real love of juſtice, will ſuperſede all conſiderations whatever.

"The Biſhop, who was well acquainted with the Earl, tells us, that when he firſt began to make a figure at the bar, he went during the long vacation to viſit his aged father in Wiltſhire; and that one morning, while they were walking in the garden before breakfaſt, the old gentleman expreſſed himſelf in the following manner:

'You

'You gentlemen of the law, when you have acquired great reputation for knowledge, too often take bad cauſes in hand, with no other view but that of obtaining money, although the miſguided client may be totally ruined; and when pretended Prerogative ſets itſelf above the Law, with a view of trampling on the Conſtitution, you will proſtitute your abilities to ſupport deſpotiſm. But be aſſured, that if ever you deceive your neighbour, or lead the widow and fatherleſs into vexatious lawſuits by your pernicious counſels, the juſt judgment of God will overtake you, either in time or eternity. And, on the other hand, if you ever, from motives of pride, ambition, or lucre, ſtand up in defence of ſuch meaſures as may tend towards enſlaving your country, you may, like Samſon, lay hold of the pillars, and pull down the fabric, but you will periſh under the ruins.' No ſooner had the old gentleman uttered theſe words, than he was ſeized with

with a fit of apoplexy, and died upon the ſpot before his ſon had time to call for aſſiſtance. Theſe words coming from the mouth of an honoured and aged father, with the event that followed, ſays Burnet, made ſo deep an impreſſion on the mind of the ſon, that during the whole of his life he never paid any regard to the pleadings of the moſt ſubtle counſel, any further than what they advanced was conſiſtent with his own notions of equity. But notwithſtanding his great probity, he fell under the diſpleaſure of his Sovereign, merely becauſe he would not countenance the arbitrary meaſures of a corrupted Miniſtry; and the ſeals were given to Sir Orlando Bridgman, Chief Juſtice of the Common Pleas. But this was not the only difficulty he had to ſtruggle with: for a bill was brought into the Houſe of Lords, accuſing him of high treaſon; upon which, by the King's deſire, he went abroad, and

died

died at Rouen in Normandy, in the year 1674.

"The world is well acquainted with his hiſtorical works: but he did not confine his ſtudies either to hiſtory or law; for there is ſtill exiſting a large folio Bible interleaved with notes in his own hand-writing, and ſeveral devout meditations on religious ſubjects. He left two ſons: one who ſucceeded him in his eſtates and title; another who was created Earl of Rocheſter, and who in the reign of Queen Anne was Lord-lieutenant of Ireland. His daughter was married to James, Duke of York, afterwards King of England, by whom he had two daughters, Mary and Anne, both of whom enjoyed the regal dignity."

Andrew Marvel, the celebrated patriot, was contemporary with Clarendon; and was, alſo, one of the few who reſiſted the corruption of that vicious reign.

"Charles II. was very deſirous of bringing Marvel over to his meaſures;

and for that purpoſe deſired the Earl of Danby, High-treaſurer, to offer him any ſum of money he thought proper to accept, on condition he would vote for the Court. It was ſome time before the Earl could find out Mr. Marvel's lodgings; for his circumſtances were ſo low, that he was obliged to reſide up two pair of ſtairs in an alley in the Strand. To this mean place the Earl went, where he found the worthy patriot ſitting in a room very poorly furniſhed. As ſoon as Mr. Marvel ſaw the High-treaſurer enter, he concluded that he had appointed to meet ſome female of the town, and therefore told him he was miſtaken; but the Earl ſhut the door and ſat down. After a proper introduction, he told Mr. Marvel that he came to him by order of his Majeſty, with a preſent of a thouſand pounds, and that he ſhould have his choice of any place he would accept, on condition of his voting for the Court: to which the patriot anſwered, that he would

would do his duty to his country as long as he lived, without the leaſt view of any other reward, except the approbation of his own conſcience. 'If the Court,' ſaid he, 'bring any bill into the Houſe for the good of the people, nothing on my part ſhall be wanting to ſupport it; but if otherwiſe, neither power ſhall frighten, nor money bribe me from my duty.' The Earl begged of him, in the moſt earneſt manner, to accept of the money without any conditions being ſtipulated; but he anſwered, that he would not ſo much as bring himſelf under the power of temptation; 'for were I,' ſaid he, 'to accept of the money, gratitude would oblige me to vote in ſupport of your meaſures.'

"The Earl finding it was impoſſible to prevail with him to accept the offer, went away; ſoon after which, ſuch were the diſtreſſes of Mr. Marvel at this very time, that he ſent and borrowed a guinea from a

friend, till he could receive a remittance from Yorkſhire, the place of his birth.

"The ſpeeches of this upright ſenator in the Houſe of Commons would have done honour to a Roman ſenate: but his ſervices to his country will be remembered, even when his eloquence is forgotten. During five ſucceſſive parliaments he never neglected to attend his duty in the Houſe, and ſupported the privileges of his fellow-ſubjects, in oppoſition to every deſign of a corrupt Court and venal Adminiſtration. Mr. Marvel was the affectionate friend of Milton, the ardent lover of his country, and the undaunted champion of the common rights of mankind."

When you come to the poſſeſſion of your eſtate, which your guardian manages with a fatherly care, make it a point to have always a year's income beforehand; which may be eaſily done, as, notwithſtanding the ſplendid eſtabliſhment allowed you, the

the yearly overplus is conſiderable, and will more than defray your expence for the firſt year; and therefore enable you to execute ſome of the plans, which I know your benevolent diſpoſition will make you ready to adopt. It is long ſince I have thought of one, which I am almoſt ſure will meet with your approbation. I can aſſure you the idea firſt originated with yourſelf. As you were then but eight years old, you may not recollect it; but I was ſo ſtruck and pleaſed with it, that I have cheriſhed it ever ſince. It was this: As we were walking near that extenſive moraſs which is upon your eſtate, you aſked me, "if one could not, by putting a good deal of mould upon it, make it produce corn?" Theſe were your very words.—That moraſs is very detrimental to your eſtate, and the vapours, which ariſe from the ſtagnating water, are extremely unwholeſome, and affect the health of thoſe who live in the neighbourhood.—

When you come of age, which will be in a ſhort time, have that moraſs drained, and divided into ſeveral encloſures, which you may let, at a low rent, to ſome induſtrious poor people. I expect, as I know your generous diſpoſition, that you will wonder at my adviſing you to take any rent at all for the firſt years. But let us underſtand each other. Were you to let people have that ground for nothing, it might perhaps render them leſs active; but their knowing that they ſhall have a rent to pay, though it be ſmall, will keep their induſtry alive. I hope that your œconomy in your domeſtic affairs will enable you to allow the produce of that part of your eſtate to eſtabliſh premiums to the cultivators of it who ſhall moſt deſerve to be rewarded. I mean thoſe who diſtinguiſh themſelves by their ſobriety, and friendly behaviour to their neighbours, and who, by their attention to the manuring of the ſoil, will find means to make it

moſt

moſt productive. Or if any of your tenants were to loſe a cow, or a horſe, which to poor people is a very heavy misfortune, you might from that fund ſupply them with others, and make their honeſt hearts "leap with joy."

Reprove the idle by encouraging the induſtrious. There are various works by which children and old people can earn their livelihood; ſuch as making nets for different purpoſes, mats, baſkets, &c. Even the lame and infirm can be uſefully employed, and will be the more happy from the conſciouſneſs of not being a burden upon earth. Provide them, at firſt, with the materials required for their work; and give them, twice in the year, a dinner in your great hall. Send a covered cart to thoſe who are too feeble to walk; for why ſhould their infirmities deprive them of the ſocial feaſt? Let thoſe who have been the moſt active, and who have done the beſt work, be placed at the upper end of the table,

table, and notice them above the reſt. Before they depart make them ſome ſmall preſents, as a reward for their induſtry. If you could eſtabliſh ſome kind of manufacture upon your eſtate, it would ſoon increaſe its value, and give employment, at once, to all the poor. It makes the heart bleed to ſee thoſe of our fellow-creatures, who are willing to work, reduced to beg their bread for want of employment. When once you have adopted a benevolent ſcheme, purſue it ſteadily, and ſuffer not difficulties to impede your generous plans. You will be amply rewarded by a never-failing ſtore of pleaſing reflections to your mind.

I hope that, through your means, health, plenty, and content will reign where a few years before diſeaſe, poverty, and unhappineſs had taken their abode. The hearts which adverſity had rendered callous will ſoften and expand under your influence; and, in the prime of youth,

you

you will have the ſatisfaction of not having lived in vain.

Man is the agent of Providence in the world, and he to whom much is entruſted ſhall have much to account for: but the meaneſt individual is faulty, when he does not exert himſelf to the utmoſt of his power for the good of the whole; for he who betrays the truſt of one ſhilling is as guilty as if it were thouſands.

You have learnt from hiſtory the various viciſſitudes of human life; and the ſtriking events that have, within theſe few years, occurred in a neighbouring kingdom, fully prove the inſtability of all ſublunary enjoyments. Cheriſh therefore the principles which give to proſperity its greateſt luſtre, and to adverſity its greateſt comfort. "Pleaſure and pain ſlide away like a ſhadow; life itſelf paſſes as a dream; its worth depends upon its employment. Good actions, only, give life a real value." Prepare yourſelf to encounter

with

with fortitude the evils of the world, and let not adventitious events ſlacken the firmneſs of your mind; ſtand as a rock againſt which the tempeſt beats in vain. Thus you will be loved and honoured by the virtuous, and feared and reſpected by the wicked; your name will be reverenced upon earth, and added to the liſt of the juſt in heavenly records.

The following Oriental ſtory is adapted to this ſubject:

"In the chronicles of the Sultans of the Eaſt it is recorded, that when Othman held the rank of viſier, under a prince of the Saſſanian race, and by his faithful councils added ſecurity, luſtre, and dignity to the throne, his ſon Abdalla diſplayed in his early bloom all the virtues which could endear him to the beſt of fathers, and render him amiable in the eyes of beholders. Achmet the hermit, who had been called forth from his retreat in order to attend the cultivation of his tender mind, had

had taken care to impreſs him with religion, and to inflame his young imagination with the deſire of a fair and honeſt fame. The ſage well knew that this propenſity would be a ſtrong ſecondary aid to the native beauty of virtue, would warm and cheriſh his natural goodneſs, and invigorate the exertion of it. Accordingly Abdalla ſoon drew the eyes of all men upon him; his conduct was a conſtant emanation of benevolence, and in his boſom glowed that intenſe heroic ardour which ſoon after diſtinguiſhed him in the field of glorious danger. In a ſhort time he arrived to the higheſt degree of popularity; the ſultan heaped favours on him with what might be called a profuſion of liberality, had not his merit daily deſerved it from him. He was delegated with unlimited authority to command the armies of the ſultan; and from the confines of Perſia to the Indian ocean he ſoon reduced every thing under ſubjection. Though he

was

was yet green in years, each tongue was mute in his preſence, and before him every eye looked down with a kind of reverential awe; he loved the prince who raiſed him to this ſtate of elevation, and by the gentleneſs of his manners he ſoftened that envy which might otherwiſe have attended the luſtre of his glory.

"While Abdalla was conſtantly reaping freſh laurels, and gratifying his inſatiable love of fame by daily acquiſitions of glory, his father at home met with a reverſe of fortune. Othman poſſeſſed all thoſe qualities which ſhone forth in his ſon with a more ſtriking luſtre; and he vainly imagined, that, in a corrupt, degenerate court, he could be great and good with impunity. But the ſtorm now gathered heavily in clouds around him; and the turbulent tempeſts of jealouſy, ambition, hatred, and revenge, environed him with a whirlwind more dreadful than that which tears up whole continents of ſand in the deſerts of

of Arabia. The grand apartments in his houſe, which were formerly filled with a band of courtiers, were now empty and forlorn; he was diveſted of all his honours; his truſt was taken away from him; and after a ſeries of years ſpent in the ſervice of his prince, he was ſtripped of every thing but his paternal eſtate; whither he withdrew to ſhelter himſelf from an ungrateful world.

"In this retirement, Othman, what were your ſenſations? The ſun uſhered in a day void of occupation, and the night a train of reſtleſs dreams. At length his conſtitution received ſuch ſevere ſtrokes from a conſtant ſucceſſion of corroſive cares, that he languiſhed under the preſſure, and his ſoul ſickened to deſperation. A gloomy vapour obſcured his eyes with dim ſuffuſion, and he beheld with joy the approaching ſun-ſet of his days. As he lay languiſhing on the bed of ſickneſs, he gave orders that his ſon might be informed of

his ſituation. Abdalla immediately quitted his high command, flew to his dying father's languid arms, and in a guſh of tears embraced his agonizing body. Othman, with what little ſtrength he had left, raiſed his head, and fixing his faded eye-balls on him, "My ſon," ſaid he, "hear my "words: You have beheld your father in "the ſun-ſhine of proſperity; you now "behold him in the laſt extreme of miſery. "I am fallen a prey to the intrigues of ill-"deſigning men;—the angel of death now "hovers over his victim; then liſten to my "laſt directions;—avoid public honours;— "fly from courts, as from the monſters of "the deſert;—be not miſled by a vain love "of fame, and an unavailing popularity;— "virtue is its own reward;—then let your "happineſs be fixed in your own mind, "independent of external objects;—de-"ſpiſe the opinions of mankind, which "are always fluctuating and uncertain as "the Caſpian, when deformed with tem-"peſts.—

" peſts.—For the remainder of your days " have a contempt for fame;—it will " only lead you into a ſeries of toils for " an ungrateful world.—Steal through life " imperceptibly, like the path of the ar- " row, which leaves no trace behind it;— " let your moderation ſhade you from envy, " and look down upon the giddy——"

He could ſay no more; his lot for eternity was caſt, and he expired. Abdalla wept in bitterneſs of anguiſh over the beſt of fathers; he treaſured up his precepts in the inmoſt receſſes of his ſoul, and inſtantly began to conform his conduct to the practice of them. His dignities and honours he reſigned forthwith, and, in the ſullenneſs of his ſoul, locked himſelf up from the world. His houſe no longer reſounded with ſingers and with minſtrels; no longer did amber and aloes diffuſe their rich perfumes; the vaſes of agate, which in his father's time overflowed with all the delicious liquors of the Eaſt, lay tumbled into

an unregarded heap; and even the hand of charity, which was before ſtretched out at his gate, was now congealed and frozen up. Echo no longer repeated his praiſes, and ſcandal began to accumulate diſgrace upon him. This he heard, and he deſpiſed the rumour. The many leſſons given him by his tutor were now totally forgot; the ſeeds of virtue lay dormant in his breaſt, and his love of fame was entirely extinguiſhed: nay, the very thoughts of it were loathſome to him; inſomuch that, to leave no room for a ſuſpicion that he had any the leaſt regard for popularity remaining, he would often ſay to himſelf, "That the world may ſee how much I am above any notices it may take of me, I muſt not be guilty of a ſingle good action." By imperceptible degrees this turn of mind ſettled into a fixed inſenſibility to all dignity of character, and on the contempt of fame was grafted a contempt of virtue!

"While

"While Abdalla thus dozed away his hours inglorioufly inactive, the tidings of his ſituation were wafted abroad by every breeze, and at length reached the ears of Achmet in his hermitage. The venerable old man heard the ſtory with the ſevereſt affliction; his heart was appalled within him, as if the hand of death had ſmote him: he ſat down in his cell; but there no angel whiſpered to his meditation, no inſpiration bore his thoughts aloft to the prime ſource of being. Abdalla's ſhame ſuppreſſed the ſwellings of enthuſiaſm, and quite extinguiſhed the pious fervor of his ſoul. He was tormented with the reflection, that ſo noble a youth ſhould ſtop ſhort in the middle of his career, and check ſuch excellent propenſities as he knew were lodged in his breaſt. At length he aroſe, and taking his ſtaff in his hand, he extinguiſhed the light which burned before him, and ſet out on a journey over the de-

ſerts of Arabia, and in a ſhort time arrived at his pupil's habitation.

"It was with difficulty he gained admiſſion; but the gates were no ſooner opened for him, than he went ſtraight to his young pupil's apartment. Abdalla was reclined upon a ſofa, his looks ſullenly fixed on the ground, and his mind hardening into inſenſibility. Achmet eagerly preſented himſelf before him. His eyes were vivid and piercing, though the quickneſs of their luſtre was ſomewhat diminiſhed by the galling effuſion of tears which this unexpected ſhock had coſt him. The winter of age had ſhed its ſnows upon his head and beard, and the lively expreſſion of paſſions which throbbed in mingled tumult about his heart rendered him an alarming object to his pupil. A conſcious bluſh diffuſed itſelf over his face at ſight of the hoary ſage; and both their ſenſations being too big for utterance, their ſpeech was

ſuſpended,

ſuſpended, and their eyes overflowing diſcourſed for awhile in the moſt eloquent pathetic ſilence. At length Achmet faintly uttered, "Abdalla!" and a guſh of tears choaked up the reſt. Abdalla at this was covered with confuſion, and attempted to break from him; but the palſied nerves of the venerable hermit felt a renovation of ſtrength from the glowing purpoſe of his ſoul; and laying faſt hold of his pupil, he exclaimed, "You ſhall not put me from "you; by me now your genius addreſſes "you; by me it means to rouſe you from "your lethargy, and awaken the dying "embers of that amiable fire, which for-"merly kindled all your ſpirits, in thoſe "happier days, when my inſtructions "were refreſhing to your ears, as the "morning dews to the verdure which "clothes the fields of Damaſcus. But "now how art thou fallen! Each finer "principle of virtue is ſuppreſſed, and "you are even deaf to the voice of fame, that

" that ſweeteſt muſic to a virtuous ear.
" But to redeem thee at once from the
" dreams of folly and over-weening pride,
" in which thy ſoul is now ſluggiſhly im-
" merſed, read there that myſtic truth
" which a genius put into my hand, in an
" hour of inſpiration, when my thoughts
" were ſwelled with ſublime ideas of the
" diſpenſations of him who is in the
" heaven of heavens, and whoſe wonder-
" working hand launched forth the planets
" into the illimitable void, and ſtill con-
" tinueth to produce the harmony of the
" phyſical and moral world by various
" ſecret and indirect cauſes."

" The heart of Abdalla was alarmed, and he read as follows: " When Virtue
" was ſent down from the third heaven to
" reſtrain the irregular paſſions of Man-
" kind, the dignity of her mien and beauty
" of her aſpect were ſufficiently attractive
" to make her admired of all beholders.
" But ſuch is the depravity of human

" nature,

" nature, that theſe charms ſoon began to
" loſe of their influence; and Virtue ſhort-
" ly finding herſelf neglected and forlorn,
" returned to her celeſtial manſion, in
" order to prefer her complaint againſt the
" ſons of men. There ſhe remonſtrated,
" that blind Mankind was not only inſen-
" ſible to her perſonal charms, but alſo
" deaf to the promiſe of rewards, which
" were to be diſpenſed to her votaries in a
" future ſtate of exiſtence. Though this
" was a ſufficient provocation to wrath,
" yet ſuch was the ſupreme benevolence,
" that Virtue was again ſent down upon
" her miſſion; and the better to ſtrengthen
" her intereſts, Fame was ordered to attend
" her, with an high commiſſion to diſpenſe
" temporary retributions even on this ſide
" of the grave. As ſoon as they reached
" the verge of human nature, Fame blew
" aloud her ſilver trumpet, and an inſtanta-
" neous glow was kindled in all hearts.
" Wherever Virtue was cheriſhed, Fame
" purſued

" purſued her footſteps; and if court was
" any where made to her alone ſhe was
" ſure to with-hold her favours, until the
" candidates found means, by the recom-
" mendation of Virtue, to inſinuate them-
" ſelves into her good graces. By this
" amiable union mankind were confined
" within juſt reſtrictions, and were ex-
" cited to a ſeries of meritorious actions,
" either by an attachment to the charms of
" Virtue, or from a deſire of obtaining the
" applauſe of Fame. But ſhort is the du-
" ration of all ſublunary things. Fame,
" in her turn, began to ſhare the ſame fate
" that Virtue had met before her; the ap-
" petites of men were now well-nigh
" ſated, and the muſic of applauſe no
" longer ſounded grateful to the ear. It
" was obſervable, that wherever ſhe met
" with a repulſe, Virtue was ſoon known
" to follow her, and it very rarely hap-
" pened that ſhe remained with above one
" or two in an age without her attendant
" Fame.

" Fame. In proceſs of time matters were
" carried to ſuch extremity, that this ce-
" leſtial pair were tired of their pilgrim-
" age; and, wearied out at length, they
" reſolved to offer up a joint petition to be
" recalled: they therefore flew to the
" throne of him who is in the heaven of
" heavens, and humbly urged, that it was
" in vain for them to ſojourn any longer
" upon earth, as deluded mankind was
" now entirely ſeduced by the ſpurious or-
" naments of the monſter Vice, which had
" iſſued out of the regions of darkneſs,
" and ſet up in oppoſition to all that Virtue
" and fair Fame could inſpire. In this
" again the tender care of heaven was
" eminently diſplayed, and theſe two radiant
" beings were a ſecond time commanded
" to return to earth, with directions, that,
" however depraved the appetites of men
" might be, they ſhould perſiſt in an un-
" remitted courſe of endeavours for their
" ſervice. But the more effectually to

" ſtrengthen

" ſtrengthen their cauſe, a fiend called In-
" famy was ordered to iſſue forth from the
" unhallowed cell of Vice, and to adhere
" cloſe to her, whatſoever way ſhe ſhould
" bend her courſe. It was likewiſe or-
" dained, that whoever ſhould betray a diſ-
" regard for Virtue and honeſt Fame, ſhould
" be branded by Infamy, and that theſe
" two ſhould thus continue to wander
" among mankind, until the angel of
" death ſhould walk forth by the command
" of the Almighty, and ſweep the whole
" race from the face of the earth, to re-
" ceive that retribution of rewards and
" puniſhments which may be due to their
" virtue or vice."

" Abdalla now perceived the miſts of error clearing away from before his underſtanding; he embraced Achmet, and poured out the effuſions of his gratitude for thus recalling him to the taſk of virtue, whoſe ſtrength conſiſts in activity. He acknowledged that the tranſition is eaſy from a

contempt

contempt of fame to an equal diſregard for the virtues that deſerve it: and the name of Abdalla during the remainder of the chronicles of this reign makes a diſtinguiſhed figure, and it is ſaid that he cloſed a life of virtue with honour and renown."

The choice of a wife is of the utmoſt importance; but I ſhall not ſay much on that ſubject, leſt you ſhould think that an old man knows not how to adviſe in what is ſo eſſential to your real happineſs. I hope, and ſincerely wiſh, that your wife may be virtuous and diſcreet. If you are ſo happy as to meet with ſuch a one, make her the friend of your boſom as well as the ſharer of your bed; and let her partake of all your joys, that ſhe may be a comfort in all your troubles. But do not expect to meet with perfection, which does not exiſt upon earth. Beſides, the leaſt reflection on your own failings will ſoon convince you that you have no right

to an angel. The beſt and moſt amiable of women are not without faults;—the delicacy of their frame is ſuch that it is probable the temper of their mind may be, ſometimes, influenced by phyſical cauſes:—it is therefore cruel and ungenerous to judge and form an opinion of their character and diſpoſition, from thoſe trifling caprices, from which few women are free. Let us prove the ſuperiority of our underſtanding by our indulgence to the loveliеſt part of the creation—their ſenſibility is, in general, more refined than ours—yet they bear grief and adverſity better than we do; their tender and ductile minds bend, like flexible oſiers, without breaking under the calamities of life; whereas men, like ſturdy oaks, diſdain to yield, and are ſhattered and broken by the whirlwind of their paſſions. Cultivate and improve the affections of the heart; they are the baſis of human happineſs; life without them would be either torpid

or wretched; they ſoften and refine the paſſions of the mind, and were ſent from above to ſmooth the rugged path of life.

Whenever you have the pleaſing proſpect of becoming a father, let your wife be ſurrounded, as much as poſſible, with cheerful and handſome objects; have all the pictures which repreſent diſagreeable ſubjects removed out of ſight; and let her gentle mind be conſtantly entertained with muſic and love:—theſe will be the means of your offspring being bleſſed with a happy temper, for the conſtitution of their body will be harmonized, and rendered ſuſceptible of every pleaſing impreſſion. This all the phyſicians know; and it is much to be lamented that they do not enforce it, as their authority would add great weight to ſuch an opinion; the adoption of which might be the means of perfectiug the human race. The Magi of Perſia, ſo famous for their knowledge and wiſdom, were particularly attentive to women

who were with child; from the perſuaſion that the paſſions of the mother influenced the temper and diſpoſition of the child ſhe bore. Thoſe wiſe men thought themſelves accountable to poſterity for its welfare; and, therefore, the education of their children was commenced, as it were, before they ſaw the light.

Be kind to your children and dependents; never rebuke them from caprice, nor indulge them through weakneſs. A ſteady and uniform conduct in your family will make you both beloved and reſpected. Auſtere looks and harſh words wean the affections from us, and reproof ſhould always be delivered in the mild accent of kindneſs.

If ever you are called upon to adminiſter juſtice, let probity be your conſtant guide, and be merciful to individuals as far as is conſiſtent with the ſafety of the community at large. Be kind and benevolent without weakneſs, and ſuffer not the noble

frankneſs

frankneſs of your diſpoſition to betray you into a blind credulity or a roughneſs of manners. Be prudent without being ſuſpicious, and cheriſh your independence, without ever forgetting that you are indebted for that bleſſing to the laws and conſtitution of your country. Always keep up the dignity of your mind, and be careful not to let it degenerate into pride. Honour merit in whatever ſtation you find it; and let neither rank nor riches ſhelter vice from your contempt.

"Le vice ſeul eſt bas; la vertu fait le rang;
"Et l'homme le plus juſte eſt auſſi le plus grand."

I am conſcious of having ſaid many things which will be needleſs to you; as I make no doubt the ſame thoughts have occurred to your mind. But ſome allowance muſt be made for the garrulity of age. Whenever I have ſeen, or recollected, what I diſapproved in others, my friendſhip for you has induced me to write it

down; for fear that, through inadvertency, you ſhould be guilty of the ſame. I conclude by entreating you to keep always in your mind the following rule:

"Love God above all things, and thy neighbour as thyſelf."

By adhering conſtantly to that ſacred rule, you will be ſure of never erring in your words or actions, and will become the moſt reſpectable Being upon earth—a truly

HONEST MAN.

GENERAL

GENERAL SELECTIONS.

HYMN ON GRATITUDE.

WHEN all thy mercies, O my God,
My riſing ſoul ſurveys;
Tranſported with the view, I'm loſt
In wonder, love, and praiſe.

O how ſhall words with equal warmth
The gratitude declare
That glows within my raviſh'd heart?
But thou canſt read it there.

Thy Providence my life ſuſtain'd,
And all my wants redreſt,
When in the ſilent womb I lay,
And hung upon the breaſt,

To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themſelves in pray'r.

Unnumber'd comforts to my ſoul
Thy tender care beſtow'd,
Before my infant heart conceiv'd
From whom thoſe comforts flow'd.

When in the ſlipp'ry path of youth
With heedleſs ſteps I ran,
Thine arm unſeen convey'd me ſafe,
And led me up to Man.

Thro' hidden dangers, toils, and deaths,
It gently clear'd my way;
And thro' the pleaſing ſnares of vice,
More to be fear'd than they.

When worn with ſickneſs, oft haſt Thou
With health renew'd my face,
And, when in ſins and ſorrows ſunk,
Reviv'd my ſoul with grace.

Thy bounteous hand with worldly bliſs
  Has made my cup run o'er,
And in a kind and faithful friend
  Has doubled all my ſtore.

Ten thouſand thouſand precious gifts
  My daily thanks employ,
Nor is the leaſt a cheerful heart,
  That taſtes thoſe gifts with joy.

Thro' ev'ry period of my life
  Thy goodneſs I'll purſue;
And after death in diſtant worlds
  The glorious theme renew.

When nature fails, and day and night
  Divide thy works no more,
My ever grateful heart, O Lord!
  Thy mercy ſhall adore.

Thro' all Eternity to Thee
  A joyful ſong I'll raiſe,
For O! Eternity's too ſhort
  To utter all Thy praiſe. ADDISON.

THE
DYING CHRISTIAN TO HIS SOUL.
ODE.

—

VITAL ſpark of heav'nly flame!
Quit, oh, quit this mortal frame:
Trembling, hoping, ling'ring, flying,
Oh, the pain, the bliſs of dying!
Ceaſe, fond Nature, ceaſe thy ſtrife,
And let me languiſh into life.

Hark! they whiſper; angels ſay,
Sifter Spirit, come away.
What is this abſorbs me quite,
Steals my ſenſes, ſhuts my ſight,
Drowns my ſpirits, draws my breath?
Tell me, my Soul, can this be Death?

The world recedes; it diſappears!
Heav'n opens on my eyes! my ears
With ſound ſeraphic ring:
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy ſting?—POPE.

THE

THE DECAY OF FRIENDSHIP,

A PASTORAL ELEGY.

WHEN gold, man's ſacred deity, did ſmile,
My friends were plenty, and my ſorrows few;
Mirth, love, and bumpers did my hours beguile,
And arrow'd Cupids round my ſlumbers flew.

What ſhepherd then could boaſt more happy days?
My lot was envy'd by each humbler ſwain;
Each bard in ſmooth eulogium ſung my praiſe,
And Damon liſten'd to the guileful ſtrain.

Flattery, alluring as the Syren's lay,
And as deceitful thy enchanting tongue,
How have you taught my wavering mind to ſtray,
Charm'd and attracted by the baneful ſong?

My pleaſant cottage, ſhelter'd from the gale,
Aroſe with moſs and rural ivy bound;
And ſcarce a flow'ret in my lowly vale
But was with bees of various colours crown'd.

Free

Free o'er my lands the neighbouring flocks could roam;
How welcome were the ſwains and flocks to me!
The ſhepherds kindly were invited home,
To chaſe the hours in merriment and glee.

To wake emotions in the youthful mind,
Strephon with voice melodious tun'd the ſong;
Each ſylvan youth the ſounding chorus join'd,
Fraught with contentment 'midſt the feſtive throng.

My cluſt'ring grape compens'd their magic ſkill,
The bowl capacious ſwell'd in purple tide;
To ſhepherds, liberal as the cryſtal rill
Spontaneous gurgling from the mountain's ſide.

But, ah! theſe youthful ſportive hours are fled;
Theſe ſcenes of jocund mirth are now no more;
No healing ſlumbers 'tend my humble bed,
No friends condole the ſorrows of the poor.

And what avail the thoughts of former joy?
What comfort bring they in the adverſe hour?
Can they the canker-worm of care deſtroy,
Or brighten Fortune's diſcontented lour?

He who hath long travers'd the fertile plain,
Where Nature in its faireſt veſture ſmil'd,
Will he not cheerleſs view the fairy ſcene,
When lowly wand'ring o'er the barren wild?

For now pale Poverty, with haggard eye
And rueful aſpect, darts her gloomy ray;
My wonted gueſts their proffer'd aid deny,
And from the path of Damon ſteal away.

Thus, when fair Summer's luſtre gilds the lawn,
When rip'ning bloſſoms deck the ſpreading tree,
The birds with melody ſalute the dawn,
And o'er the daiſy hangs the humming bee.

But when the beauties of the circling year
In chilling froſts and furious ſtorms decay;
No more the bees upon the plains appear,
No more the warblers hail the infant day.

To the lone corner of ſome diſtant ſhore
In dreary devious pilgrimage I'll fly,
And wander penſive where deceit no more
Shall trace my footſteps with a mortal eye:

There ſolitary ſaunter o'er the beach,
And to the murm'ring ſurge my griefs diſcloſe;
There ſhall my voice in plaintive wailings teach
The hollow caverns to reſound my woes.

Sweet are the waters to the parched tongue;
Sweet are the bloſſoms to the wanton bee;
Sweet to the ſhepherd ſounds the lark's ſhrill ſong;
But ſweeter far is ſolitude to me.

Adieu, ye fields, where I have fondly ſtray'd!
Ye ſwains, who once the fav'rite Damon knew;
Farewell, ye ſharers of my bounty's aid!
Ye ſons of baſe Ingratitude, adieu!

FERGUSON.

MAN

MAN WAS MADE TO MOURN:

A DIRGE.

WHEN chill November's ſurly blaſt
Made fields and foreſts bare,
One ev'ning, as I wander'd forth
Along the banks of *Ayr*,
I ſpy'd a man, whoſe aged ſtep
Seem'd weary worn with care;
His face was furrow'd o'er with years,
And hoary was his hair.

Young ſtranger, whither wand'reſt thou?
Began the rev'rend ſage;
Does thirſt of wealth thy ſtep conſtrain,
Or youthful pleaſure's rage?
Or haply preſt with cares and woes,
Too ſoon thou haſt began
To wander forth, with me, to mourn
The miſeries of Man.

The ſun that overhangs yon moors,
Outſpreading far and wide,
Where hundreds labour to ſupport
A haughty lordling's pride;
I've ſeen yon weary winter ſun
Twice forty times return;
And ev'ry time has added proofs,
That man was made to mourn.

O Man! while in thy early years,
How prodigal of time!
Miſ-ſpending all thy precious hours,
Thy glorious, youthful prime!
Alternate follies take the ſway;
Licentious paſſions burn;
With ten-fold force prove Nature's law,
That Man was made to mourn.

Look not alone on youthful prime,
Or manhood's active might:
Man then is uſeful to his kind,
Supported is his right:
But ſee him on the edge of life,
With cares and ſorrows worn,
Then Age and Want, Oh! ill-match'd pair!
Show Man was made to mourn.

A few

A few ſeem favourites of Fate,
In Pleaſure's lap careſt;
Yet, think not all the Rich and Great
Are likewiſe truly bleſt.
But, Oh! what crowds in ev'ry land,
All wretched and forlorn,
Through weary life this leſſon learn,
That Man was made to mourn!

Many and ſharp the num'rous ills
Inwoven with our frame!
More pointed ſtill we make ourſelves,
Regret, Remorſe, and Shame!
And Man, whoſe heav'n-erected face
The ſmiles of love adorn,
Man's inhumanity to Man
Makes countleſs thouſands mourn!

See yonder poor, o'erlabour'd wight,
So abject, mean, and vile,
Who begs a brother of the earth
To give him leave to toil;
And ſee his lordly *fellow-worm*
The poor petition ſpurn,
Unmindful, though a weeping wife
And helpleſs offſpring mourn.

If I'm design'd yon lordling's slave,
By Nature's law design'd,
Why was an independent wish
E'er planted in my mind?
If not, why am I subject to
His cruelty or scorn?
Or why has Man the will and pow'r
To make his fellow mourn?

Yet let not this too much, my Son,
Disturb thy youthful breast:
This partial view of human-kind
Is surely not the *last!*
The poor, oppressed, honest man
Had never, sure, been born,
Had there not been some recompense
To comfort those that mourn!

O Death! the poor man's dearest friend!
The kindest and the best!
Welcome the hour my aged limbs
Are laid with thee at rest!
The Great, the Wealthy fear thy blow,
From pomp and pleasure torn;
But, Oh! a blest relief to those
That weary-laden mourn! BURNS.

VERSES

ADDRESSED TO A GENTLEMAN OF A DELICATE CONSTITUTION.

"SAY, HENRY, ſhould a man of mind
"Sigh o'er his brittle cruſt,
"Or grieve becauſe it is not join'd
"To fibres more robuſt?

"Look round with philoſophic ken,
"Through Nature's works below,
"From very atoms up to men,
"You'll find it order'd ſo,

"That much of all we choiceſt hold,
"Admire with one acclaim,
"Is of a delicater mould,
"And of a feebler frame.

"Look at that bird* of gloſſieſt wings,
"Yet ſweeter taſte than plume,
"That ſcuds, that murmurs, ſips, and ſings,
"And feaſts upon perfume.

* Humming bird.

"Look

"Look at the roſe his bill invades
"With eager wanton ſtrife;
"On what a ſlender ſtem it fades,
"And bluſhes out its life.

"Look at bent lilies as you walk,
"How elegantly thin!
"Yet well that fragrance from their ſtalk
"Proclaims the power within.

"Look at the ſex whoſe form may vaunt
"More grace than bird or roſe;
"What fine infirmities enchant,
"What frailty charms in thoſe!

"Examine men, the world around,
"That ſoar with gen'rous aim;
"How few with rugged ſtrength abound
"In fibre, or in frame!

"Great ſouls, with energetic thought,
"Wear out their ſhell of clay;
"Yet at each crevice light is caught,
"Till all is mental day.

"Then, HENRY, let no man of mind
"Sigh o'er his brittle cruſt,
"Or grieve becauſe it is not join'd
"To fibres more robuſt."

WINTER.

" STERN Winter, though thy rugged reign
" Chills the pale boſom of the plain,
" And in deep ſighs thy hollow blaſt
" Tells me the happy hours are paſt
" That ſaw meek Spring her bloſſoms rear,
" And lead along the infant year;
" Thy thickening glooms and leafleſs tree
" Have charms for Emma and for me.

" And though the light-wing'd breeze no more
" Wafts the rich ſweets of Summer's ſtore;
" Though Autumn's ſcene no more beguiles,
" My cot is warm, and Emma ſmiles:
" Then, Winter, come! thy ſtorms and rain
" Beat on this happy roof in vain:
" The ſhivering blaſt and leafleſs tree
" Have charms for Emma and for me.

" Then

" Then what avail thy wind and ſtorm
" That Nature's withering face deform,
" If fancy's briſk and ſportive lay
" Awake to pleaſure's willing ſway;
" If the quick jeſt and lively ſong
" Bid the ſlow night move blithe along?
" For then thy glooms and leafleſs tree
" Have charms for Emma and for me.

" Thus, when the bloom of youth is dead,
" And fancy's frolic hours are fled,
" Tranquil, and free from paſſion's rage,
" I'll meet the hoary froſt of age:
" Then Winter, come; theſe bleſſings bring;
" I ſigh not for the gaudy Spring:
" So ſhall thy glooms and leafleſs tree
" Have charms for Emma and for me."

VERSES

VERSES

Written by Dean Swift, *on* Dr. Delany's *Country Seat, called* DELVILLE.

WOULD you, that Delville I deſcribe?
Believe me, Sir, I will not jibe;
For who would be ſatirical
Upon a thing ſo very ſmall?

You ſcarce upon the borders enter,
But you are at the very centre:
A ſingle crow can make it night,
When o'er your farm ſhe takes her flight:
Yet, in this narrow compaſs, we
Obſerve a vaſt variety;
Both walks, walls, meadows, and parterres,
Windows, and doors, and rooms, and ſtairs,
And hills, and dales, and woods, and fields;
And hay, and graſs, and corn, it yields;

All to your haggard brought ſo cheap in,
Without the mowing or the reaping.
A razor, though to ſay't I'm loth,
Would ſhave you and your meadows both.

Though ſmall's the farm, yet here's a houſe
Full large to entertain a mouſe;
But where a cat is dreaded more
Than ſavage Calydonian boar;
For, if 'tis enter'd by a rat,
There is no room to bring a cat.

A little rivulet ſeems to ſteal
Down through a thing you call a vale,
Like tears a-down a wrinkled cheek,
Or rain along a blade of leek;
Yet this you call your ſweet meander,
Which might be ſuck'd up by a gander,
Could he but force his nether bill
To ſcoop the channel of the rill.
For ſure you'd make a mighty clutter
Were it as big as city gutter.

Next come I to your kitchen garden,
Where one poor mouſe would fare but hard in;

And

And round this garden is a walk,
No longer than a taylor's chalk;
Thus I compare what ſpace is in it,
A ſnail creeps round it in a minute.
One lettuce makes a ſhift to ſqueeze
Up through a tuft you call your trees;
And once a year a ſingle roſe
Peeps from the bud, but never blows;
In vain then you expect its bloom!
It cannot blow for want of room.

In ſhort, in all your boaſted ſeat,
There's nothing but yourſelf that's *Great*.

A SONG.

I TOLD my nymph, I told her true,
My fields were ſmall, my flocks were few;
While faltering accents ſpoke my fear,
That Flavia might not prove ſincere.

Of crops deſtroy'd by vernal cold,
And vagrant ſheep that left my fold;
Of thoſe ſhe heard, yet bore to hear;
And is not Flavia then ſincere?

How, chang'd by fortune's fickle wind,
The friends I lov'd became unkind,
She heard, and ſhed a generous tear;
And is not Flavia then ſincere?

How, if ſhe deign'd my love to bleſs,
My Flavia muſt not hope for dreſs;
This too ſhe heard, and ſmil'd to hear;
And Flavia ſure muſt be ſincere.

Go, ſhear your flocks, ye jovial ſwains,
Go reap the plenty of your plains;
Deſpoil'd of all which you revere,
I know my Flavia's love ſincere.

SHENSTONE.

SCOTCH SANG.

Tune, "HAPPY CLOWN."

HID from himſelf, now by the dawn
He ſtarts as freſh as roſes blawn,
And ranges o'er the heights and lawn,
After his bleating flocks.
Healthful, and innocently gay,
He chants and whiſtles out the day;
Untaught to ſmile, and then betray,
Like courtly weather-cocks.

Life happy, from ambition free,
Envy and vile hypocriſie,
When truth and love with joy agree,
Unſully'd with a crime.
Unmov'd with what diſturbs the great,
In propping of their pride and ſtate,
He lives, and, unafraid of fate,
Contented ſpends his time.

RAMSAY.

BUT, daughters, ſons, Alas! thy weakneſs ſcan;
Know, preſcience never was deſign'd for man.
Their wants you dread, ſome able hand ſupplies;
Their wealth you build, ſome accident deſtroys.
From thee ſome mites, and honeſt fame be giv'n;
The reſt—from virtue and the care of heav'n.

ONELY.

KNOW, all the good that individuals find,
Or God and nature meant to mere mankind,
Reaſon's whole pleaſure, all the joys of ſenſe,
Lie in three words, Health—Peace, and Competence;
But health conſiſts with temperance alone;
And peace, oh! virtue, peace is all thy own.
The good or bad the gifts of fortune gain;
But theſe leſs taſte them, as they worſe obtain.

POPE.

THE maze of life ſometimes looks dark and wild;
And aft, where hopes are higheſt, we're beguiled.
Aft when we ſtand on brinks of dark deſpair,
Some happy turn with joy diſpels our care.

RAMSAY.

ON THE THAMES.

THOUGH with thoſe ſtreams he no reſemblance hold,
Whoſe foam is amber, and their gravel gold;
His genuine and leſs guilty wealth t'explore,
Search not his bottom, but ſurvey his ſhore.

DENHAM.

BE ſatisfy'd and pleas'd with what thou art;
Act cheerfully and well the allotted part.
Improve the preſent hour: be thankful for the paſt;
And neither fear nor wiſh th' approaches of the laſt.

COWLEY.

——— ——— ——— IS aught ſo fair
In all the dewy landſcapes of the ſpring,
In the bright eye of Heſper or the morn,

In Nature's faireſt forms, is aught ſo fair
As virtuous friendſhip? as the candid bluſh
Of him who ſtrives with Fortune to be juſt?
The graceful tear that ſtreams from other's woes?
Or the mild majeſty of private life,
Where Peace with ever-blooming olive crowns
The gate; where Honour's liberal hands effuſe
Unenvy'd treaſures, and the ſnowy wings
Of Innocence and Love protect the ſcene?

AKENSIDE.

'TIS to the vulgar Death too harſh appears;
The ill we feel is only in our fears.
To die is landing on ſome ſilent ſhore,
Where billows never break, nor tempeſts roar;
Ere well we feel the friendly ſtroke 'tis o'er.
The wiſe, through thought, th' inſults of Death defy;
The fools through bleſt inſenſibility.
'Tis what the guilty fear, the pious crave,
Sought by the wretch, and vanquiſh'd by the brave:
It eaſes lovers, ſets the captive free;
And, tho' a tyrant, offers liberty.

GARTH.

BUT all our praiſes why ſhould *lords* engroſs?
Riſe, honeſt Muſe! and ſing the Man of Roſs*:
Pleas'd *Vaga* echoes through her winding bounds,
And rapid *Severn* hoarſe applauſe reſounds.
Who hung with woods yon mountain's ſultry brow?
From the dry rock who bade the waters flow?
Not to the ſkies in uſeleſs columns toſt,
Or in proud falls magnificently loſt,
But clear and artleſs, pouring through the plain
Health to the ſick, and ſolace to the ſwain.
Whoſe cauſe-way parts the vale with ſhady rows?
Whoſe ſeats the weary traveller repoſe?
Who taught that heav'n-directed ſpire to riſe?
"The Man of Roſs," each liſping babe replies.

* The perſon here celebrated, who with a ſmall eſtate actually performed all theſe good works, and whoſe true name was almoſt loſt (partly by the title of the *Man of Roſs* given him by way of eminence, and partly by being buried without ſo much as an inſcription), was called Mr. John Kyrle. He died in the year 1724, aged 90, and lies interred in the chancel of the church of Roſs, in Herefordſhire.

Behold

Behold the Market-place with poor o'erſpread!
The Man of Roſs divides the weekly bread:
He feeds yon alms-houſe, neat, but void of ſtate,
Where Age and Want ſit ſmiling at the gate:
Him portion'd maids, apprentic'd orphans, bleſt,
The young who labour, and the old who reſt.
Is any ſick? the Man of Roſs relieves,
Preſcribes, attends, the med'cine makes, and gives.
Is there a variance? enter but his door,
Baulk'd are the courts, and conteſt is no more.
Deſpairing *Quacks* with curſes fled the place,
And vile Attorneys, now an uſeleſs race.

B. Thrice happy Man! enabled to purſue
What all ſo wiſh, but want the pow'r to do!
Oh! ſay, what ſums that gen'rous hand ſupply?
What mines to ſwell that boundleſs charity?

P. Of debts and taxes, wife and children clear,
This Man poſſeſs'd—five hundred pounds a year.
Bluſh, Grandeur, bluſh! Proud Courts, withdraw your blaze!
Ye little ſtars! hide your diminiſh'd rays.

B. And what! no monument, inſcription, ſtone?
His race, his form, his name almoſt unknown?

P. Who

P, Who builds a church to God, and not to
Fame,
Will never mark the marble with his name:
Go! ſearch it there*, where to be born and die
Of rich and poor makes all the hiſtory;
Enough that virtue fill'd the place between,
Prov'd by the ends of being to have been.

POPE.

A wit's a feather, and a chief a rod;
An honeſt man's the nobleſt work of God.

THE SAME.

* The pariſh regiſter.

QUE je mépriſe un Grand qui, fier de ſa Nobleſſe,
Dort inutile au monde, au ſein de la molleſſe;
Un ſtupide Craſſus, enervé de langueur,
Qui fatigue mes yeux d'un luxe ſans pudeur!
Nous admirons l'éclat; vains juges que nous ſommes!
Le véritable honneur eſt d'être utile aux hommes.
- - - - - - - - -
- - - - - - - - -
Plus on fut elévé, plus la mort eſt terrible;
Et du Trône au cercueil le paſſage eſt horrible;
Sur l'univers entier la mort étend ſes droits:
Tout périt, les Héros, les Miniſtres, les Rois.
Rien ne ſurnagera ſur l'abyme des âges.
Ce globe eſt une mer, couverte de naufrages.
Qu'importe, lorſqu'on dort dans la nuit du tombeau,
D'avoir porté le ſceptre ou traîné le rateau?
L'on n'y diſtingue point l'orgueil du diadême;
De l'Eſclave & du Roi la pouſſiere eſt la même.

THOMAS.

" N'AF-

" N'AFFECTEZ point les éclats
" D'une vertu trop auſtere :
" La ſageſſe atrabilaire
" Nous irrite, & n'inſtruit pas ;
" C'eſt à la vertu de plaire,
" Le vice a bien moins d'appas."

" EST-on héros pour avoir mis aux chaînes
" Un peuple ou deux ? Tibere eut cet honneur.
" Eſt-on héros en ſignalant ſes haînes
" Par la vengeance ? Octave eut ce bonheur.
" Eſt-on héros en régnant par la peur ?
" Séjan fît tout trembler, juſqu'à ſon maître.
" Mais de ſon ire éteindre le ſalpêtre,
" Savoir ſe vaincre, & réprimer les flots
" De ſon orgueil : c'eſt ce que j'appelle être
" Grand par ſoi-même ; & voila mon héros."

SONNET.

BRITISH MUSEUM 8 NO 70

SONNET.

JEUNESSE, ne ſui point ton caprice volage :
Au plus beau de tes jours, ſoûviens-toi de ta Fin.
Peut-être verras-tu ton Soir dans ton Matin ;
Et l'Hiver de ta Vie, au Printems de ton Age.

La plus verte Saiſon eſt ſujette à l'Orage :
De la certaine Mort le tems eſt incertain ;
Et de la Fleur des champs le fragile deſtin
Exprime de ton ſort la véritable image.

Mais veux-tu dans le Ciel réfleurir pour toûjours ?
Ne garde point à Dieu l'Hiver qui des vieux Jours
Tient, ſous ſes dures Loix, la foibleſſe aſſervie.
Conſacre-lui les Fleurs de ton jeune Printems,
L'Elite de tes Jours, la Force de ta Vie ;
Puis-qu'il eſt & l'Arbitre & l'Auteur de tes Ans.

DRELINCOURT.

THE END.